THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 30. NEW-YORK, SATURDAY, OCTOBER 6, 1838. Whole Number 394.

FANATICISM.

A BAD SENTIMENT BOLDLY EXPRESSED.

The National Gazette in speaking of Sunday newspapers says, "*As to religious fanaticism, would to Heaven it abounded more than it does.*" For a discreet, sensible paper to praise and advocate fanaticism of any kind, strikes us with wonder and regret. If on earth there is one man who labors under divine displeasure more than another it is the *fanatic*; for he designedly misrepresents the justice, mercy, compassion, liberality, and love, which are the attributes of God himself, he is ever the enemy of religion, and makes it odious in every shape. The National Gazette, in explanation of his doctrine, says:—

"Better that than the hundreds of taverns, the rude oaths, the dismal evidences of ostentatious, brazen immorality, that are encountered in our streets to the dishonor and defilement of the land."

We are sorry to see this picture of Philadelphia—it does not apply to New York, for we can say with sincerity, that considering our mixed and large population in the first seaport in the Union, combining all classes and from all countries on earth, the observance of Sunday is conducted with as much decorum, decency, and propriety as in any city of the Union. The afternoon, it is true, is devoted by many to recreation; but generally speaking under restrictions of order and discreet behaviour.—*N. Y. Evening Star.*

By the above article we have been induced to offer some remarks on the subject of religious fanaticism; which, according to our apprehension of the matter, seems little or ill understood by both the distinguished and learned editors, from whose pens flowed the above adverse sentiments.

The National Gazette would have religious fanaticism abound more than it does, that the dismal evidences of ostentatious, brazen immorality might less abound. But does history and experience bear witness to the truth of such reasoning, and show that fanaticism is favorable to morality? Far otherwise. The fanatic is a malign destroyer, an agent, unconsciously, of the evil one, sent forth to strike with effect at the very root of all morality, by the destruction of both its sanction and its source. Now it is impossible that the writer in the National Gazette intended to implore the abounding of such agencies of evil; and we therefore are bound to presume that he meant some thing else; probably nothing more or less than enthusiasm. And to implore the abounding of even religious enthusiasm, properly understood, we would suppose a "discreet and sensible" man would not be very zealous in doing, if a true friend of that only true morality, the foundation of which is, and ever must be, in a true and practical knowledge of the divine attributes.

But the Star says, the fanatic "*designedly* misrepresents the attributes of God." Now in this part of his description, we think the Star is in error; for we consider the real fanatic as rather an unfortunate monomaniac, than a reasoning designer of mischief. In the theory of the ardent and unflinching enthusiast, there is generally mingled something more than a sprinkling of the spice of hypocrisy, which enables him designedly, and for effect, to wield some of the borrowed weapons of fanaticism, at the same time that he knows he has no right to them. He is then on the high road either to fanaticism or infidelity; but until he arrives at the fatal goal he is no fanatic, but simply a hypocritical enthusiast, using the instruments of fanaticism in a cause to which he is so ardently devoted as to be induced to do evil that good may come to it.

The enthusiast, not less surely than the fanatic, occupies the mirage ground of religious illusion; but while the honest enthusiast is fancying that he speaks the truth in love, and his heart warms with a feeling of philanthropic sentiment, the fanatic has no such fancies, feels no such sentiment. In hatred he denounces the thunders of divine vengeance, and his malign spirit is never more rejoiced than when gloating over the real and the fancied miseries of the human race; himself amongst the most miserable, because under the control and torture of malignant passions, which, having already embittered all his humane affections and rendered them a curse which were bestowed as a blessing, are now, as a ferocious beast of prey, gorging upon the last uncharred portions of his heart and brain.

In him now the harmony of nature, as from the Creator it flowed in love, and order, and beauty, is deranged completely; the propensities wild and ungovernable; the appetites virulently morbid; and the passions no longer the irascible passions of a man who can be angry and sin not. Malignity, from having been indulged, has become a permanent disposition; henceforth all the gratifications and enjoyments, which the unhappy wretch may hope for, are to be "wrung out from the very torments of the heart."

Is such an one more to be abhorred or compassionated? Our abhorrence we may scarcely be able to withhold; but surely, when we recollect that no sane mind could ever be induced to will to be a wretch so wretched; and that, unawares, perhaps, from a slight elevation of simple enthusiasm he fell into this dismal state, it is impossible for the benevolent mind to forego its pity.

But this may be neither the proper place, nor the proper occasion, to go deeply into the subject of religious fanaticism, the most vicious and destructive illusion to which the mind can be exposed. It was certainly not fanaticism such as this, which the National Gazette's editor prayed that it might more abound; but it was that transition state of the brain and heart, in which the process is going on that *may* terminate, if unchecked, in the most malignant and ferocious fanaticism. Let, therefore, his prayer return into his own bosom, and let him seek some better means to banish immorality from the land.

As an instance in proof of the undesirableness of the fanaticism which the National Gazette would have to abound, we will name a fact, of the truth of which there is no difficulty in finding out.

In a certain northern town—why should we blink the matter?—in Rochester, in the State of New York, a few years since, there was a thorough and satisfactory experiment of the effect of enthusiasm on a population of not the most exemplary character, and yet, as will be seen, capable of being deteriorated by the very means which enthusiasm would choose for its spiritual improvement. The population of Rochester, however, and we would have it understood, was far from being remarkable for profligacy. It contained many most worthy and exemplary families, and its several large churches were very well attended. Infidelity, if there at all, was latent, or, at worst, silent and unobtrusive. The religious societies of the place were gradually and soberly increasing, and the hope was that Rochester would become not less distinguished for its religious and moral character, than for its enterprise.

Such was Rochester, when a certain popular and influential preacher moved in the matter of a certain well known crusade, which for years agitated the whole region of Western New York. He soon found himself at the head, and the accredited leader, of an army of crusaders not less zealous than himself, or than were the followers of Peter the hermit. He and his disciples preached and exhorted, and denounced the religious conservatives, night and day; and not in the churches only, but in the streets, and wherever they could find hearers; and truly there was little difficulty in their finding hearers, if any where within a mile of ears that could hear at all.

For months they continued their labors in this way, using every frightful means imaginable to move and melt the stony hearts of the people. They succeeded in moving and breaking many hearts. Among their trophies they could count suicides and insanities, and brains distorted in every conceivable manner. To give a notorious example of their manner of preaching, and one in which the enthusiast slides so easily into the fanatic; the leader of the crusade, in one of his terrific harrangues, in allusion to a recent fire in the place, when a large quantity of tanner's bark was consumed, and produced an intense heat over a large space, in allusion to this, he said, "A soul that had been in hell but thirty years, would have frozen to death if taken out and thrown into your boasted fire which you think was so very hot; and you'll find it so, impenitent sinner, if you don't come forward to be prayed for! Come forward, I tell you; for if you do not come forward this night, you may depend on being damned, and sent to hell as many times hotter than was that fire, as that was hotter than the Frozen Ocean at the North Pole!"

Such is but rather a faint specimen of the language they used in a voice of thunder, and with most terrific gestures, for successive months. The immediate effect on many, before thoughtless persons, was apparently favorable; and the almost entire population was misled into the unfortunate opinion that the crusaders were doing good. The reaction, however, came at last, and within a few months; and among many other of its horrid features, appeared not fewer than three professedly infidel newspapers! A large portion of the population became [illegible] thing sacred, and to a degree all unknown before, *rude oaths and other dismal evidences of ostentatious, brazen immorality, were encountered in the streets to the dishonor and defilement of the land*; and this too, as no one doubted, the fruit of fanaticism, such as the National Gazette would have to abound more than it does. And if Philadelphia is indeed more ostentatiously immoral than New York, it may probably be imputed to a like cause; to having given more encouragement to the extravagances of enthusiasm, as most undoubtedly she has; for, if not misinformed, the very religious societies in Philadelphia, which in other places have escaped the contagion, have not there escaped it.

In passing, candor demands of us to remark, that the above-named *successful* leader stopped so far short of thorough fanaticism as to be able to discern and confess his error; for he published the declaration, that, of the multitudes of his converts, a large majority within two years had become so basely wicked as to be a disgrace, not to religion only, but to human nature. If these facts are doubted by the respectable editor of the National Gazette, or if not doubted, if thought of sufficient interest to inquire into, he can find no difficulty in pursuing the investigation to a perfectly satisfactory result. And if he will do so, we shall have no fear of his continuing to pray for the abounding of fanaticism more than it does.

EDUCATION WITHOUT RELIGION.

Now, instead of being a blessing, mere literary knowledge without religion, without some acquaintance with the word of God, is, in my mind, a curse to the poor. Knowledge is power, and man is naturally corrupt, and therefore he is more likely to turn that power to evil, if he is not controlled by the moral influence of religion. Those who are in the middle and higher classes are sometimes a good deal restrained by considerations of interest, by regard for their reputation, and by the habits of the society in which they live; but these are influences which, comparatively, produce but a slight effect upon the minds of the poor. Religion is the only effectual restraint for them. The peasantry of the south of Ireland possess as much literary knowledge as any in Europe, more, I believe, than those in England; but they read not the Bible, and what are they? Dr. Ladlier, in his letter to Dr. Thorpe, tells us, and unhappily with too much truth, that "they are miserable and mischievous savages, proverbial for their violence and hostility to the laws."

Rev. J. Booker.

ONE THING CERTAIN.

Death is a theme of universal interest! The lightest heart, the least thoughtful mind, has no disbelief of death. The distance of the dark cloud in which he comes, sailing through the bosom of futurity, may be miscalculated; but the world unhesitatingly owns that he is coming, and will at last be here. In almost every other particular of existence, the fortunes of men differ; but to die is common to all. The stream of life runs in a thousand various channels; but, run where it will—brightly or darkly, smoothly or languidly—it is stopped by death. The trees drop their leaves at the approach of the winter's frost; man falls at the presence of death. Every successive generation he claims for his own, and his claim is never denied. To die is the condition on which we hold life; rebellion sickens with hopelessness at the thought of resisting death; the very hope of the most desperate is not that death may be escaped, but that he is eternal; and all that the young, the careless and the dissipated attempt, is to think of him as seldom as they can. No man, therefore, will deny, that whatever can be said of death is applicable to himself. The bell that he hears tolled may never toll for him; there may be no friend or children left to lament him, he may not have to lie through long and anxious days, looking for the coming of the expected terror; but he knows that he must die; he knows that, in whatever quarter of the world he abides, whatever be his circumstances, however strong his present hold of life, however unlike the prey of death he looks, that it is his doom beyond reverse to die.—*Stebbing's Discourse on Death.*

COMMUNICATIONS.

For the Churchman.

NEW MEASURES.

Mr. Editor,—It is to be regretted that the members of the Church in this country have been induced to adopt popular measures of the day to execute the duty committed to her, to extend her borders.—The following extract from the last British Critic, contains some just animadversions on this subject, and are well worthy the regard of those who esteem the old ways the best. Your readers will be aware that *Exeter Hall* is the place of meeting for the *great societies*, in London. After giving an account of the things done in Exeter Hall, and the means used to produce effect, and after showing their unscriptural and indeed in some instances unwarrantable character, the author concludes, "For ourselves we do not scruple to confess, that little as we like the playhouse, if we were compelled to go to one or other, we should as lief go thither as to this celebrated Hall on a show-day."

Mr. Editor, there is great good sense in this whole article which will well repay a careful perusal. J.

"Even a system (of external *worship* we cannot call it, but) of ceremony and circumstance is in course of formation, as the shell of testaceous animals, being at once the development and protection of that new religion, which it has been the fashion among us of late years to substitute for the ancient faith. By the ancient religion we mean that which Popery corrupted; by the new religion we mean that which Luther founded in his new definition of faith, and his new dogma that justification by faith only is the one fundamental truth of the Gospel. The old religion had its pageants, rites, and festivals; and the spirit of destruction which has been unchained in these last centuries declared that such observances were heathenish and idolatrous. The old religion had or rather it has, its discipline, its monuments, and its ritual, as (by a good providence) they are still preserved to us; and these were, or rather still are, represented by its enemies as unlawful persuasives, yokes, beggarly elements, instruments of bondage, or rags for the vanity fair of the great Babel. It had its solemn services; and what were these forsooth but mummeries, the fruit of idle legends, of pious frauds, representations *ad captandum*, evil doings that good might come, or exaggerations of what was true, or occasions of unduly exalting individuals, some poor, frail, of like passions with the re[illegible] was but a man [illegible] ligious societies; and what were these but unscriptural, because not prescribed in Scripture? It had its convocations of clergy; and how could a hundred heads be infallible when laid together, when each separately was not so? It had its processions and litanies, and what were these but accurate and deliberate copies of Pagan customs! The most virtuous feelings were displayed, and the most touching delicacy, and the most jealous indignation at religion, which is a thing of the heart, being made so outward, so unspiritual, so unchristian.

"It is said that nature will always revenge herself when outraged, and what is true of nature in the general holds good also as regards her religious workings. This pseudo-evangelicism, which is so alarmed at undue influences and yokes of bondage, is now acting over again, only with new dresses, what in many times and places it has already performed since Calvin set up his platform at Geneva. After destroying forms it is introducing others, which bear the same relation to the true ones as the tyranny of a usurper to the legitimate authority of the dethroned monarch. Well, indeed, were it for this king of the barricades if it could assume the venerable character of a father and judge; but, as was to be expected, being set up in rebellion, it has nowhere been able to preserve reverence, and for no long while to maintain even order. And at the present day, and among ourselves, it presents perhaps the most singular aspect which it has yet shown, and to which the small volume we have prefixed to these remarks will enable us to direct attention. While it still retained in its bosom some of its mother's warmth and its mother's fear, there was a sort of solemnity and seriousness in its movements. The Puritans were not triflers, nor the Covenanters cowards; but now, in a time of prosperity, when there is little to season our faith, and of skepticism, when there is much to sap it, while it professes more than ever the pomp of externals, and the impressiveness of combination, yet (most remarkable it is) it has stripped these instruments of influence, almost altogether of their sacred character, aims at religious objects by means which do not even pretend to religion, offers to God 'the sacrifice of fools,' and pleads for him in the garb of the world.

"The old religion thinks it scorn to appear before men except as God's minister. Its outward forms are but the type of what it is within. Within it is calm and serene, as the sea spread before the throne of God, reflecting in its bosom the stars of heaven and giving to view 'the jewels of the great deep' which lie beneath. And such as this is the garb which, at its Master's command, it has put on from the beginning. Though its coat was of many colors, yet it was woven from the top throughout; though made with much cunning work and many a curious device, yet it was 'fine linen, clean and white,' like the inward 'righteousness of saints.' Such was the sanctity, the comeliness, the gravity of those ancient forms, which as being imbued with what they represented resembled it, and while they resembled it promised it. The order of the ministry, the descent and relationship of the churches, the ritual of worship, the precepts for governing, evangelizing, protesting, suffering, all spoke of that inward heaven which exists in its degree in the soul of every true Christian, and has its perfect unapproachable prototype in that of his divine Master. What Christians were in private in the beauty of holiness, such were they when they met together in one, each member knowing his own place, as each faculty of his soul its own function. In the religious man, reason, will, conscience, affections, and passions do not struggle together, or settle in some compromise or 'social compact' one with another; but each recognises and takes what is its own by nature. And, in like manner, if we would see what true social religion is, we must betake ourselves to the various forms in which it is presented to us in antiquity, and not the least to that form which was the most formal and august of all, and the type of all in their several degrees, its synodal meetings. We shall betake ourselves, for instance, to Eusebius, and there read the account of the great Nicene Council: how the emperor of the world provided for the bishops a great hall in his palace, in the capital of Bithynia, where above 300, from all parts of the world, assembled at his charge; how they seated themselves each in his place in silence, waiting his arrival, and how, when he entered robed in his imperial purple, he gravely stood in the middle of the fathers till they called on him to take his seat. Or we may consult the following formulary for the opening of a Spanish council, which Mr. Keble has lately printed from Hardouin.

"'At the first hour of the day, before sunrise,' says this document, 'let all be cast out of the church, and the entrances being barred, let all the door-keepers stand at the one door, through which the prelates are to enter. And let all the bishops assembling go in together, and take their seats according to the time of their consecration. When all the bishops have come in and taken their places, next let those presbyters be summoned whose admission the nature of the case in hand seems to warrant; and let no deacon intrude himself among them. After these may be admitted the more eminent among the deacons, whose presence is required by the regular form of proceeding. And a circle being made of the bishops' seats, let the presbyters sit down behind them; those namely, whom the metropolitan has selected to be his assessors, such of course as may act with him both in judging and pronouncing sentence. Let the deacons stand in sight of the bishops; then let the laity also enter, who, by choice of the council, have obtained the privilege of being there. Moreover, the notaries must also come in, as is directed by the regular form, for reading documents and taking notes. Then, the doors being fastened, and the prelates sitting in long silence, and lifting up their whole heart to the Lord, the archdeacon shall say,—"Pray ye!" and presently they shall all fall on their faces to the earth, as well the bishops as the presbyters: and they, *continuing long in silent prayer, with weepings and moanings*, one of the *elder* bishops shall arise, and pronounce a supplication aloud unto the Lord, they all lying still on the ground. . . . . The supplication being ended, and all having answered "Amen," the archdeacon says, "Stand ye up." Immediately let all arise, and *with all fear of God and orderly discipline*, let bishops and presbyters both take their seats. And thus, all in their places, sitting silently, a deacon [illegible] book of the canons, reads aloud the chapter on the manner of holding councils. . . . And the extract from the canons being ended, the metropolitan bishop shall address the council with an exhortation.'—*Keble. Postscript to Serm. on Trad.* p. 86.

"Or if we would see how matters were conducted in the very rudiments of the Church, we may read in the book of Acts how 'the *apostles* and *elders*,' the bishops and priests, 'came together to consider of' a matter in dispute, and 'the *multitude*' or laity '*kept silence*,' '*giving audience*' to their superiors in the church; till after discussion ended, the presiding apostle summed up and gave judgment, and then all together, bishops, clergy, and laity drew up a declaration founded upon it. These are different forms of one and the same orderly discipline, types of one and the same inward harmony; of what St. Paul calls the Church's 'order and steadfastness of faith.' On the other hand, if we would know what kind of proceeding was *not* Christian, we shall find it in Tertullian's well-known description of the heretical assemblies, which will stand as a specimen of many besides it, which the early writers contain. 'They are destitute,' he says, 'of gravity, of reverence, of rule, *so as to correspond with their creed.* First, who is catechumen, who believes, does not appear; one and all are admitted, one and all hear, one and all pray; nay, though the heathen were to come in, they would cast their holy things to dogs, and their pearls, their false pearls, to swine.—This break up of discipline they call simplicity; our care of it they call corruption. Moreover, they are friends with all persons promiscuously; no matter what their private differences, so that they can combine together against the one faith. They all are pompous, all consider themselves enlightened. Their catechumens are perfect first, and taught afterwards."—*De Praesc. fin.*

"Such is the difference between the outward forms of truth and falsehood in the high and public functions of teaching and propagating the faith; and what it is on the largest scale, such is it in all, however reduced, wherever there is combination for religious ends. If, on the other hand, we would know what it is in private and individual duties, we shall detect truth by the same marks of simplicity, sobriety, staidness, and sanctity. What the ceremonial of a synod is to a body of Christians, such is the ceremonial of prayer, fasting, and almsgiving, as the most sacred authority enjoins them, to the private Christian; such is the vision of charity and humility as developed and typified in the apostle's instances of 'attending on strangers,' 'washing the saints' feet,' and 'relieving the afflicted;' duties all of them of a severe and grave character, bearing upon them the impress of the inward principle from which they spring. And of a like solemn nature have hitherto been the outward forms of every popular religion, true and false; they have been *religious forms.* Far different is the religion which has become popular in this day. It is its peculiarity that, though professing to be very high, and warm, and influential, it acts by instruments which do not even affect seriousness or reverence. For washing the saints' feet it has substituted charity bazaars, and for synods it has its May meetings; so that it is scarcely too much to say, that as former ages of the Church have been called, one the gnostic age, another the scholastic, another the synodal, this in like manner has earned the title of the sæculum joculare.

"One phenomenon, indeed, is found amid the Ultra-Protestantism of this day, which certainly has a deep and earnest character; but has not yet made way in the body of the English community—and may it never! We allude to the observance, habit, occurrence, or by whatever more suitable name it is to be called, of revivals, as they exist on the other side the Atlantic. Something, indeed, of the kind seems to flourish among the Wesleyans in some parts of this country; but their proper field has hitherto been North America,—in those vast regions where the Church is not, or sits in feebleness as a stranger or outcast, where a Christian people are like sheep without a shepherd, and where Christian life is a fever, an ague, or a spasm, barely sustaining itself by such intermittent and convulsive throes, which in a state of healthy action are but a disarrangement not an exercise of its functions. Long, indeed, may such dreary and miserable exhibitions be confined to the 'dry places' in which they originated, the solitudes of heresy and sectarianism; and speedy, so be it! may the deliverance of the poor captives be from the iron yoke which their forefathers have forged for them, instead of the 'light burden' of the Church Catholic. But still, after all, such manifestations are of a religious nature; they correspond to the object from which they profess to arise; they speak about serious things in a serious tone; they carry upon them marks of enthusiasm, moral power, nay, and sometimes issue in permanent fruits. They cannot raise a smile; they excite respect, fear, sorrow, compassion. Far removed, as they are, from the sweet and equable calmness of the Church, yet they are an approximation to her temper, so far as this, that they indicate earnestness. Such then is the most favorable specimen at this day, under which, what may be called the ceremonial of the new religion presents itself, as seen in America; but here, while it cannot dispense with forms and festivals, any more than across the water, one need not look very far to be convinced that its principle, as it exists, is not deep enough to be dark, nor vehement enough to be troubled, nor real enough to be violent. It has not life enough in it to give birth to deeds of the same nature as its professions. While in America it has developed itself in the hideous reality of revivals, it supports an artificial existence here on such expedients as have been mentioned, upon the mirthful, brilliant, and varied paraphernalia of charity bazaars and May meetings."

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page* 114.)

Philadelphia, Monday, Sept. 10, 1838

Morning prayers were read by the Rev. Dr. Stone.

On motion of Dr. Upfold, a committee of six was appointed to confer with a committee of the House of Bishops, on the time and place of the meeting of the next General Convention. It was determined to proceed to-morrow at twelve o'clock to the election of a committee to nominate the Board of M[illegible] reported against the proposition of Rev. Mr. Wheat, to change the form of the register of baptisms, confirmations, &c.

Mr. Wheat asked to be indulged in a few words before the final action of the house. He thought, when he offered the proposition, that there would be no opposition—that it would be adopted unanimously, but to his surprise he finds he has been greatly in error. On the surface of the proceedings of this body there seemed only a ripple, but he has discovered that there is a mighty ground swell. The true state of the Church does not appear from the canon as it now stands, but will be fairly exhibited by adopting the proposed amendment. Under the operation of the existing canon we know that we have an indefinite number of baptized infants and adults, and this is all; after baptism we know nothing of them; yet it is important to every parochial clergyman to know this. It is the duty of every pastor to know who have been baptized, who confirmed, and who admitted to the communion. The canon so altered would enable him to appeal with more force to his people. At present, if it be asked whether the true state of the Church be known, the answer must be a *conspicuous negative*. Even those clergymen who could not see their people more than once a year, (and he sincerely pitied those clergymen,) would find it useful to have these particulars in their possession. His apology for troubling the house is, that this plan has been tried in the West with happy effect, and the reflex action on the ministry was also good. Mr. Wheat again alluded to the operation of the ground swell, and added, that if he should seem to speak mysteriously, it was because he preferred to keep the basket covered.

Dr. Hawks replied, that he knew of no covered basket, but he had heard of open ones, which when looked into were found to have nothing worth covering. The object of parochial registers, Dr. Hawks remarked, was not to show the numerical strength of the Church, but first, to exhibit its growth, and next, to afford testimony in courts of justice. The gentleman has spoken as if they contained no notitiæ concerning baptism, &c. The object of his proposition is to compel every clergyman to trace the progress of every child from baptism onward. It is a strange argument in its favor, that it enables the clergyman to appeal with more power to the laity. Can we say to the laity, you must be baptized, you must be confirmed, you must come to the communion because there is a law on the subject, and we will report you if you do not? Should not the duty be urged rather on the higher ground of gospel obligation? But there is another objection derived from his own experience and that of other ministers, namely, the utter impracticability of making with accuracy, under the proposed canon, a statement which shall be of the least value. Such changes are constantly going on in the community that it is impossible for many clergymen to trace even the members of their own communion. The late rector of the church in which we are assembled (St. Andrew's) was compelled to request his communicants to send in their names to him, as the only way in which he could obtain a correct list of them. After the child is baptized or confirmed, instead of compelling him by law to take the next step, leave him to the care of the pastor in the ministrations of the pulpit and in private. If the experiment has been so successful in Tennessee, let it be used there still, but it cannot succeed where he (Dr. Hawks) lives. Let ministers act under a conscientious regard to their ordination vows, and there will be no need of the proposed canon; do not crowd our statute books unnecessarily, and especially with doubtful points.

After a few words in explanation by Mr. Wheat, the report of the committee was adopted, with only one dissenting voice.

Dr. Hawks, from the Committee on Canons, with a view to complete the action of the Convention on the division of dioceses, reported a canon to the following effect:—Where a new diocese is formed out of an existing diocese, or by the junction of two or more dioceses, in the former case the bishop of the diocese from which the new one is formed, and in the latter the bishop who is the oldest in the date of his consecration, shall call the primary Convention of the new diocese, appoint the time and place thereof, and also preside therein. If there be no bishop, the Standing Committee of the old diocese in the one case, and of the oldest in the other shall call the primary Convention.

Dr. Delancey asked why the oldest bishop should preside? It is usual for the Convention of a new diocese to appoint its own presiding officer; or since the Standing Committee are empowered where there is no bishop to call the Convention, why may they not appoint its president?

Dr. Hawks replied, it was a matter of small moment, but the committee thought that there was a greater probability, in case of the division of a diocese, that the Convention would go on more harmoniously where the former bishop presided. It would save trouble also, and enable the new diocese to organize sooner. Still he will not insist on a point so immaterial.

Mr. Smith observed, that the canon meets its object; but there is, however, one point it does not settle, on which he entertains a doubt; it relates to the union of the new diocese with the General Convention, which is taken for granted in the canon. This is not correct. There are civil precedents against it. In the case of Kentucky, which was a part of the State of Virginia, and having the same constitution, a special admission into the Union was deemed necessary. Mr. Smith moved therefore that the canon be laid on the table, to afford an opportunity of judging how far this doubt may have weight.

Dr. Hawks requested that the question on this motion might be suspended for a moment. The gentleman (Mr. Smith) was a member of the committee, and Dr. Hawks thought concurred in the report. His own view relative to the doubt suggested is, that after a new diocese has been formed, and the boundaries established, and the act ratified in this house, this supersedes the necessity of other legislation. By that action the Convention virtually recognises and receives the new diocese. The canon, however, is still in th[illegible] point was not discussed in the committee. He does not know that it is an essential one.

[A member here referred Mr. Smith to the fifth paragraph of the recent alterations in article 5 of the constitution, the phraseology of which goes to show that that article supposes that the new diocese is received by the General Convention in the act of ratification of the division. The paragraph reads thus:—"Whenever the division of a diocese into two dioceses shall be ratified by the General Convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, except as local circumstances prevent, until the same may be altered in either diocese by the Convention thereof."]

Mr. Smith thought that this provision does not affect the case. A change may be made in the constitution and canons of the divided diocese after the formation of the new one. Still he is only desirous that the subject should be considered. He thinks the language of the canon wholly unexceptionable.

Dr. Hawks observed that the objection derived from possible changes in the constitution of the old diocese would lie against all divisions; but he could not believe that any diocese would attempt to make such a change. And as to the main difficulty, suppose the Diocese of New York to divide, both parts are actually new dioceses; yet the eastern portion is not required to come here for a special admission, while the west, though having the same constitution and canons as the other, is compelled, in case this suggestion is adopted, to come and ask it. The fifth article, in his opinion, is defective in not making both parts new.

After a few words from Mr. Meredith in support of the views of his colleague, (Mr. Smith,) on motion of Dr. Hawks, the canon was referred back to the committee, who obtained leave to retire.

The Secretary then read a report of the expenses of the Convention, showing a balance of four hundred dollars after paying all dues. The Secretary suggested that as under the present canon, which requires of the several Diocesan Conventions, for the use of the General Convention, fifty cents per annum for each clergyman within the respective dioceses, the supply much exceeded the expenditures, that either the canon should be altered or the old form restored.

Mr. Colston hoped that the old mode of triennial requisitions of seventy-five cents for each clergyman would be restored. He is opposed to overflowing treasuries both in Church and State. In Virginia these annual collections are onerous, as their bishops are paid by them, and the congregations consist principally of farmers, and are generally small and limited in means.

The Secretary explained, that on his own responsibility he had funded the surplus. The fund, however, was wanted for the use of the conservator, and for other purposes connected with the Convention. The report was referred to the Committee on Expenses, with instructions to report as to the best mode of disposing of the surplus.

A message was received from the House of Bishops, informing this house that they had concurred in passing the canon prohibiting candidates for holy orders from accepting appointment as members of this Convention. Another message was received, concurring in the amendments of this house to the resolution originally sent down from the House of Bishops, notifying the passing by them of the proposed alterations in the fifth article.

Mr. Meredith moved the appointment, with the concurrence of the House of Bishops, of a joint committee to consider and report what rules of order are required for the transaction of the joint business of the two houses. The resolution was adopted.

The Committee on Canons returned and reported the canon on the primary Convention of new dioceses substantially as before, with the additional provision, however, that said Convention should be called immediately after the ratification of the division by the General Convention.

Judge Chambers stated, in explanation, that the committee avoided any legislation on the question whether, after ratification of the division, a special act of this Convention would still be necessary to receive the new diocese into union. The reason was briefly this. The constitution requires a diocese to divide according to certain stipulations, and this Convention is to be the judge of their performance or non-performance. These stipulations are actually to be complied with before the division can take place. They are, a certain number of clergy, of square miles of territory, &c. The division having been ratified by this body, some have supposed it necessary that the Convention should proceed to admit the new diocese by a special act. The committee thought that this was needless. The stipulations having been performed, and the ratification made, further action they considered unnecessary.

Rev. Mr. Cairns asked, in case that the Standing Committees should be of equal age, which should make the call?

Dr. Hawks answered, that no two adjacent dioceses have been received at the same time. The date of their organization is never the same.

Dr. Delancey suggested a provision, which he thought advisable, namely, that the canon should require the bishop to call the primary Convention within the limits of the new diocese. He would have the action complete, and leave as little as possible discretionary. The Convention might be called at some place out of the territorial limits.

Dr. Hawks hoped another provision would be made, that the bishop should not call the Convention at midnight. One was as likely to happen as the other.

Rev. Mr. Singletary would leave these minor arrangements to the new diocese itself.

Rev. Mr. Saunders deprecated hasty action in the Convention. He does not understand that immediate action on this canon is necessary to the New York Convention. It will not affect their pending business.

Dr. Delancey answered, that the Convention of New York proposed to do more than Mr. Saunders supposes. The whole business of division is to be settled.

Judge Chambers remarked, that this house will embarrass the New York Convention by delay. Their legislation must be subservient to that of this house. The western section wished to conduct it in such a manner as shall entitle them to a representation in this body, and for this purpose they must understand what has been done here.

The Rev. Mr. Saunders said, that there was no immediate necessity for passing this canon. It can take no effect till after the ratification of the division by this house. The General Convention may not ratify the acts of the Special Convention of New York in their meeting to-morrow. He does not like extempore action: it is worse than extempore praying or preaching. He deprecates, above all, extemporaneous legislation, and dislikes the disposition to do before we know what we want to do. He moved therefore to lay the canon on the table.

Dr. Delancey observed, that he would consent to this motion if it were necessary. The canon proposed to instruct in the matter of division, and for this reason he would have it explicit. He moved, as an amendment, that the place of calling the primary Convention be within the territorial limits of the new diocese.

Judge Eccleston said, that he could not yet vote for it, as it does not fully meet the case. It speaks of only one new diocese, whereas after division both are actually new.

Dr. Delancey explained, that the new diocese is formed from another; this, therefore, must be an old one.

Judge Eccleston answered, that when a diocese is divided you give the bishop a choice between them; this seems to imply that both are new.

Mr. Smith referred to that clause in the canon, in which the diocese that is proposed to be divided is called "an existing diocese." Dr. Delancey's amendment was put and carried.

Mr. Saunders then renewed his motion to lay the canon on the table.

Dr. Milnor suggested that it should be referred back to the committee. It could not amend itself by lying on the table. He thought it a good canon, and would have it acted upon now, as the Special Convention will be advantaged by learning the mode of operation proposed by the General Convention.

Dr. Gadsden agreed with the Rev. gentleman from Florida, (Mr. Saunders.) They had done enough for the present. It was best now to wait till the New York Convention comes again. The canon, on motion, was referred back to the committee.

Judge Chambers objected to this decision, as the motion to lay on the table takes the precedence of others. The chair assented, but before any further action Judge Chambers desired to state his own views. The canon is required by the recent alterations in the constitution, in order to perfect those alterations. The article in the constitution has not done all that was required. This was, to make a new diocese, and connect it with the Church. It could not have foreseen all that would be necessary, and now more is actually required. The proposed canon is an act needed to consummate and make effective a system which has been given to the dioceses. How is New York to go on without it? The Convention of that diocese required to know how much is claimed by the General Convention, and what power is their own. Without the adoption of a common rule the dioceses will differ in their modes of operation, and the present beautiful harmony and order of our system will be destroyed. It is proper that the New York Convention should act at this time, and they will act in reference to our action here.

Dr. Gadsden said, he had no idea of patching up the constitution with canons.

Judge Chambers replied, that this view is not doing justice to the case. The beauty of the constitution is, to have it consist of a few general principles. Canons are required to give to these, as to a body, limbs and voices. Principles cannot act; details are necessary to bring them into use. The principle in the present case is, a diocese may divide, but this is nothing without another rule providing the conditions and details of division. A diocesan Convention needs instructions; it is the business of the canons to give them.

Mr. Singletary said, if we make a new canon regulating the mode of proceeding in a diocese, we are transcending our right. Our directions to them how they shall assemble, &c., are not binding on them. Mr. Ogden was opposed to laying the canon on the table, but was willing to recommit. The committee had the advantage of the hints that had been thrown out, and may present the canon to-morrow in an acceptable form. The constitution does not adapt itself to the exigency of the case. It does not determine who shall call this new Convention. [Rev. Mr. Singletary remarked that the members could agree on this among themselves.] Mr. Ogden replied that this would lead to confusion and disorganization. Portions of the clergy will entertain different opinions, and thus several Conventions may be assembled. This difficulty is all obviated by the provisions of the canon. This is not a new subject. It is only the carrying out of a principle adopted at the last Convention. If these details had been foreseen, they would have been embraced in the alterations of the constitution. As a matter of convenience to the New York Convention, the canon should be acted upon and passed now. He moved its recommitment. Judge Boardman said the proper question is on a reconsideration. The house reconsidered, and after Judge Eccleston had proposed an amendment providing that the two dioceses after division should both be considered new, the canon was recommitted. Messages were received from the House of Bishops concurring in the appointment of joint committees on rules of order for the transaction of joint business, and on the time and place of the next Convention; and also in proceeding to-morrow at 12 o'clock to the election of a committee for nominating the Board of Missions. A motion to adjourn was opposed by Dr. Milnor on the ground of the importance of the proposed canon to the New York Convention. On motion of Dr. Mead, a recess was taken for half an hour; after which a message was received from the House of Bishops concerning the edition in German of the Book of Common Prayer. The committee appointed on the calendar made a report which was ordered to be printed. The committee on canons returned and reported the canon with the amendment of Dr. Delancey. The canon was passed and the house adjourned.

Tuesday, September 11, 1838.

Morning prayer was read by Rev. Dr. Lyell. After the minutes had been approved, Dr. Hawks presented the documents relating to the primary Convention of Indiana, with the constitution and canons of that diocese, which on motion, were referred to the committee on new dioceses. A resolution was introduced proposing the adoption of a uniform system of ecclesiastical law for the trial of bishops and clergymen. The Committee on Canons reported against demanding certificates of communicants who have been residents in another parish; declaring it best to leave the matter to the discretion of ministers under the direction of the rubrics. On motion of Rev. Mr. Smallwood, the report was laid on the table. Dr. Gadsden offered a resolution in substance, that as it was understood that the communion and confirmation were sometimes administered at night, the former act in the opinion of this Convention is anti-rubrical, contrary to the spirit of our Church, and leads to the profanation of the sacrament, and to the neglect of social and domestic duties; and the latter, if not anti-rubrical, is yet a new measure and inexpedient. The same gentleman from the Committee on the Theological Seminary, reported the number and names of trustees for several dioceses. The report was laid on the table. Mr. Newton moved a change in the third section of canon 1, of 1835, striking out all after the words, "But two or more, &c." The object, he said, was twofold. First, to require that any diocese, having the requisite number of presbyters, shall have a bishop for itself. And secondly, to repeal the last clause which was passed to meet the case of Tennessee, in 1832. Her presbyters had not resided a year in the diocese. He moved that the resolution be referred to the Committee on Canons. Dr. Mead moved that it be referred to the same committee to consider if sect. 2 of the same canon might not be altered or annulled. There were two reasons for this motion.—First, this section is unnecessary, because the previous one makes sufficient provision. And again, no action has ever been had under it except in one instance, and then it produced much excitement. Besides, the dangerous tendency of such action is much to be feared.—The motion prevailed. Dr. Delancey suggested that sect. 5, canon 2, of 1835, must also be referred in order to accomplish the object proposed by Dr. Mead. Referred to the same committee. The Committee on Expenses reported that the account of the secretary was correct, and that there was a balance of more than $400 in his hands. They proposed that canon 8, of 1835, be so amended as to require that each diocesan Convention shall send to the Treasurer of the General Convention at its triennial meeting, the sum of 75 cents for every clergyman belonging to the diocese. The proposition was referred to the Committee on Canons. The Rev. Mr. French read a memorial from the churches in Maine, setting forth their destitution and soliciting aid. With a territory equal in extent to all the rest of New England, and a population of 500,000, there were yet but four Episcopal churches in the whole state. Two of these existed before the Revolution, and for 50 years there were no others. Under these circumstances the memorial proposed the appointment by the Convention of missionaries for Maine. After finishing the reading, Mr. French moved that so much of the memorial as suggested a mode of relief should be referred to the Committee on the Domestic and Foreign Missionary Society. Dr. Henshaw thought it should be referred to a special committee. A member hoped that the reference to a committee would not be thought to favor it. The introduction of the subject of missions into this Convention would be an evil thing to its harmony. If the gentleman asks that we should send agents throughout the diocese, it is the beginning of discord. Dr. Henshaw observed that the memorial not only asks a favor, but asks it in such a form as to involve an important question affecting missions. He is sorry if this question should produce excitement and contention amongst us. He prefers a special committee, because it is the business of the Committee on the Missionary Society rather to report on existing modes and means, than to suggest new ones. The memorial was referred to the Committee on the Domestic and Foreign Missionary Society.

The house then took a recess till 12 o'clock. At that hour the house met again, and proceeded to the order of the day. The secretary read the article of the constitution regulating the appointment of the Board of Missions. The house then elected by ballot a committee to nominate a board. A message from the House of Bishops stated that they had passed a canon instead of Canon 1, of 1835. Dr. Upfold, from the joint committee on fixing the time and place of the next General Convention, reported a resolution proposing to meet in New York on the second Wednesday in September, 1841. Dr. Hawks, from the committee on canons, reported in favor of the proposed alterations in Canon 8, on defraying the expenses of the Convention. He stated that it was the view of the committee to require the seventy-five cents for each clergyman in the respective dioceses, at every meeting of the General Convention whether special or otherwise. The report was adopted. Dr. Hawks, from the same committee, wished to call the serious attention of the house to a subject which had engaged the weighty consideration of the committee, viz. the admission of persons into orders in the Church who had officiated as ministers in other denominations. The evil has been felt arising from the too great facilities now afforded to applicants of this kind. It is a point of difficulty and delicacy to provide a remedy which shall meet the evil, and at the same time not be a bar against the deserving. The committee have at length, after much thought and discussion, decided on a principle to guide their action, which, all things considered, seems to them the safest and best. This is, a classification of applicants according to age. Up to a certain age the committee propose that no dispensation of any kind shall be allowed. Hitherto, dispensations have been granted in respect to two subjects. First, as to *time*. In 1826 this was fixed at three years of study on the part of the candidate, but a dispensing power was allowed to the bishop. Secondly, as to literary and scientific attainments, which also it was in the power of the bishop to dispense with. So that though there was a general provision requiring the applicant to study three years, yet in reality, in consequence of the exercise of the dispensing power, a large number came in without the preparation required by the provisions of the canon. This abuse of the power of dispensation led the committee to seek a principle which would apply to all. Taking the age as the rule, they fixed a point below which they propose that no dispensation shall be granted. That point is 30 years. Under this, he who seeks admission into the ministry of the Church, if he be truly earnest, may be supposed not to have reached that age when he shall think it a labor to qualify himself by the full course of study required. But as regards those who are past thirty, cases might arise where it would be desirable to secure excellent men whether engaged in secular pursuits or in the ministry of other denominations. The first question then that presented itself was, shall we treat all alike, whether laymen or ministers, from other churches? The committee thought we should, and in no instance in either class were willing to grant a dispensation in respect both to time and qualifications. If an individual after 30 years of age should seek admission, we propose to say to him, the law demands three years of preparation; if, however, you will come with the full qualifications, the time shall be reduced to one year, otherwise you must wait the three years. It is a test of your sincerity, a proof of the purity of your motives. If you be really honest you will seek the required preparation, after which we will talk of time. Or, on the other hand, if qualifications be dispensed with, then the full time must be complied with. We mean in no case to grant a dispensation both as to qualifications and time, in all cases making one year imperative. Dr. Hawks then went on to specify the alterations which would be necessary in the existing canons; but as we propose to show these in one view in another place from the printed copy, it will be unnecessary to follow him here. He concluded with moving that the report be laid on the table and also printed. The motion was carried. On motion it was made the order of the day for to-morrow at 12 o'clock. A message was received from the House of Bishops requesting this house to concur with them in a joint committee to inquire into the expediency of providing a canon against the next General Convention, forbidding marriages within the limits of consanguinity. A message was also received informing that the House of Bishops had passed the resolution appointing the time and place of meeting of the next General Convention, viz. the second Wednesday of September, 1841, in the city of New York. On motion the house concurred. A member moved a reconsideration. Mr. Donaldson said, the adoption of this resolution would exclude a large part of the Maryland delegation. It was impossible for many of them to attend at the time proposed. Mr. Huntington remarked that it was stated in the committee that an earlier day would be generally preferable, but a Rev. gentleman from the South thought that even a later period would be more acceptable to delegates from that quarter. The committee had now placed it later than northern members generally wished. The question was reconsidered and the message laid on the table. The tellers reported the names of the committee elected to nominate a Board of Missions. On motion, the message from the House of Bishops was again taken up. Mr. Newton thought that the time proposed was the best. The diocesan Conventions could make their arrangements accordingly, that delegates might attend. Mr. Donaldson said, this was not the ground of his objection. The time that had been proposed interfered with the courts in Maryland. On motion, the first Wednesday in September was substituted. A member moved to substitute Baltimore for New York. The motion on division did not prevail; and the house concurred, with the amendment as to time, in the resolution of the House of Bishops.

Judge Eccleston called up the resolution of Dr. Gadsden concerning irregularities in the time of administration of the holy communion, &c.

Mr. Colston hoped it would not be called up. It would produce an unpleasant feeling; and the thing was rarely done. The bishops of Virginia have each, he believes, done it once, and once only. It so seldom happens that it is best to leave the matter without legislation.

Dr. Gadsden professed his utter ignorance that it had been done in Virginia.

Judge Chambers said he rose only to put away the invidious effect of a reference to individuals. He had not heard of an instance by name, and declined hearing when a little while ago a gentleman offered to tell him who had done it. He may therefore speak freely. The remark of the gentleman from Virginia (Mr. Colston) confirms the necessity of action. If a presbyter follow this practice it was necessary to correct it, and much more when a bishop does it.

Mr. Donaldson said, what had been done, was done under the necessity of the case. Gentlemen surely would allow their bishop to follow the example of St. Paul, who did, Mr. Donaldson believes, break bread at night. Mr. Stuyvesant called gentlemen to order as the question was not on the merits of the resolution. The question was then taken on considering the resolution, and on a division was lost.

Rev. Mr. Parks moved to reconsider the last vote in order to introduce a motion to postpone the resolution indefinitely. He stated as a reason that it might be taken up when many of the members were absent.

Mr. Colston said, he would consent to this motion if the resolution were to be called up again. But ordinarily when a question is laid on the table, it is supposed that members will not intrude on the house by calling it up, especially when laid there to avoid discussion. No further action was taken, and the house adjourned. W.

(To be continued.)

For the Churchman.

A BRIEF SKETCH OF THE HISTORY OF THE TABLES OF THE LAW AND THE SPOILS FOUND IN THE TEMPLE OF JERUSALEM AT ITS DESTRUCTION.

No. 1 — INTRODUCTORY.

No documents in any age or country have ever exercised so great an influence on the character and conduct of the human race as the tables of the law delivered to Moses on Mount Sinai. These precious tables have formed the foundation of all the moral codes of all the countries of Christendom, and many of the infidel nations of antiquity, as well as those of the present day, have derived the most enlightened part of their legislation from these invaluable records. Their preservation amid all the "chances and changes" in the fortunes and revolutions of the people of God, is not the least remarkable part of their history. The arm of the Deity in protecting the commandments during the eventful periods of their existence is not less conspicuous than the finger of God in inscribing them. Time, or more destructive man, has laid prostrate the mightiest monarchies of the earth; the songs of the poet, the meditations of the philosopher, and the wisdom of the legislator, have, in spite of the immortality which Pliny ascribes to letters, become the prey of barbarism, or lighted the fires of bigotry and superstition. Where are now the laws of those nations that have in different periods of the world been celebrated for the codes which they have published? However well adapted they were to excite those latent principles of the soul which give energy and activity to the mind and character, they have expired with the countries which gave them birth, and like meteors which brighten for a moment the vault of heaven, they have vanished, and no longer enlighten our darkness, or guide us in the path of duty. What have become of the laws and institutions of Minos, who in his day was so celebrated that admiring posterity fancifully awarded him the judgment of the souls of men after death? Where are now the laws of Lycurgus the Spartan legislator, who fortified his authority by the sanctions of religion, and obtained from the oracle of Delphi a declaration that his constitution would be the most excellent in the world? Where is now the sanguinary code of Draco, who punished every offence with death, because he thought that the least violation of the law was worthy of capital punishment, and could devise no greater pain for crimes of the deepest dye? Truly was it observed that his laws were written in blood. What has become of the enlightened legislation of the wise Solon? Well might he exclaim, knowing the feebleness of human exactments, that "laws are like cobwebs that entangle the weak, but are broken through by the strong." These laws from their "surpassing excellence" the Romans endeavored to perpetuate by making them the groundwork of their celebrated twelve tables which were made of brass and preserved with the greatest care and veneration. The same inquiry might be extended to all the codes of antiquity, & [illegible] Zoroaster to the institutions of Numa Pompilius. All these various legislations sprung into existence when the law of Mount Sinai was hoary with age, and yet the former have ceased to exist, while the latter is flourishing in immortal youth and imperishable vigor. Human laws and institutions like their founders must perish, while those emanating from the Deity are immutable as truth, and last not only through all the ages of this world, but will extend through all the countless, never-ending periods of eternity.

W. S. W.

Christian Education.—A committee of the General Convention was appointed, during the late session, on the subject of Christian education. This led to a resolution of that body calling a public meeting in reference to the matter, on Friday evening of last week, in St. Andrew's Church. The meeting was well attended, and the interest of the occasion sustained by several speakers, who supported several appropriate resolutions.

Dr. Jarvis offered the following resolution, seconded by Rev. Dr. Mason:—

Resolved, That the cultivation of the physical, intellectual, moral, and religious character of man is essential to his well being, and that all separation of these several parts of his education is hurtful in proportion to the extent of such separation.

Bishop Hopkins offered the following:—

Resolved, As the sense of this meeting, that Christianity affords the only true basis for the cultivation of the moral powers of man.

Dr. Muhlenberg offered the following, seconded by Rev. Mr. Peers:—

Resolved, That the preparation of pious young men for the profession of teachers, is essential to the interests of Christian education.

Bishop Ives offered the following, seconded by Bishop Doane:—

Resolved, That it is the duty of Episcopalians to form and maintain institutions of learning, in which religious education shall be conducted in accordance with the principles of the Episcopal Church.

Bishop Otey offered the following, seconded by Dr. Hawks:—

Resolved, That the interests of Christianity and the existing state of things demand the immediate action of the Church in providing for permanent institutions of sound Christian education.

The object of the meeting was to awaken the attention of the Church to the necessity of providing for the religious education of children. The speakers dwelt upon the alarming evils growing out of the separation of learning from religion—a principle, which to a great extent, is acted upon in our public literary institutions. Even in those in which religion is allowed it is in such generality as to make it but an abstraction. The Church must watch over the education of its children and provide its own institutions of learning. One of the speakers alluded, very appropriately, to the manifested purpose of infidelity to have schools on its own principles, from which religion is expressly, and by the most strictly guarded provisions, wholly shut out. Such a school has its endowment of millions and no foresight can look into the future evils which may result from it. Another speaker dwelt on the responsibilities of American Christians in regard to this matter. Here where there is no public provision for teachers of religion, Christianity is to stand on its own merits. The Church without the guardianship of the state, (which it does not seek) must watch for itself over the interests of religion. The ample means of the Church to establish institutions of learning were clearly shown. The ability cannot be questioned, the "willing mind" alone is needed.

This subject of Christian education is of vital importance, and we rejoice to see that the attention of the Church is beginning to be awakened to it. We trust that the proceedings of the Convention in reference to it will tell upon the Episcopal community at large. Before the adjournment of that body a committee was appointed, composed of Rt. Rev. Bishop Doane, Rev. Dr. Hawks, and Rev. B. O. Peers, to collect information and report to the next General Convention. We think much is due to the Rev. Dr. Muhlenberg, who was perhaps the first to act successfully in the matter. St. Paul's College, near Flushing, L. I., founded by him, is to be managed on Christian principles in a peculiar manner. Its first session will begin on the first of next month. The character of its head, (who is the Rev. founder, and who is known to the whole Church for his uncommon success in the religious education of youth in his distinguished institute at Flushing,) the system of discipline and instruction to be pursued, and the standing of the professors and tutors, may well invite the confidence and patronage of all parents who desire that the education of their sons should be apart from the temptations and dangers incident to colleges generally. We desire for this important institution full success, and we hope it will be the nucleus of many like seminaries, in which education will be put on its right basis, the Gospel of Jesus Christ.—*Episcopal Recorder.*

THE CHURCHMAN.

SATURDAY, OCTOBER 6, 1838.

Meeting of the Board of Managers of the Sunday School Union.—It may not be unacceptable to our readers to have some account of the debate in a meeting of the Board of Managers, held in Philadelphia, during the recent session of the General Convention, on the important question of the expediency of placing this society under the immediate control of the General Convention of the Church.

On a previous occasion the subject had been introduced, and a committee of three was appointed to consider and report upon it. The Board met again at four P. M., on Thursday, September 13, in St. Andrew's Church, Bishop M'Coskry in the chair. After prayer by the bishop, and the reading of the minutes, the Rev. Mr. Ridgeley, on the part of a majority of the committee, read a report in favor of the proposed measure, in substance as follows:—

"The committee do not feel called upon to pronounce on the question of the expediency of submitting all our institutions to the control of the Church. This question has already been settled. The committee know no reasons why this society should be deprived of the benefits of this supervision. The doctrine that all baptized persons form the society of the Church in carrying out the ends of the Gospel is too restricted in its application. It applies equally to all our institutions. The lambs of Christ's flock should not be abandoned to the casualties of the irresponsible and uncovenanted charities of any association of individuals. The committee believe that this society stands in the way of carrying out this doctrine. The Church may be waiting for the necessary advances from us; they deem it therefore both delicate and dutiful, on our part, to make those advances. The proper way seems to be, to have the General Convention place us in the same relation to that body as the Board of Missions now holds; but if this be impracticable, let it be done in another way. Let our auxiliaries place themselves under the control of their respective Diocesan Conventions, and let our General Board of Directors be composed of such as sustain that relation to the institution of the Church in each particular diocese. With these views the committee submit the following resolutions:—

"*Resolved,* That this society recognises and cordially approves the principle set forth by the General Convention of 1835, that the Church is the best, because the divinely-appointed society, for the promotion of the great ends of the Gospel.

"*Resolved,* That this society respectfully offers its supervision to the General Convention to appoint its board of managers, and to bring the operations of the society under its own control.

"*Resolved,* That a committee be appointed to confer with a committee to be appointed by the General Convention, on the best method of carrying this object into effect."

After this report was concluded, the Rev. Mr. Cuming rose, and stated that he constituted the minority of the committee opposed to the views that had just been presented; and moved, therefore, that the resolutions be laid on the table, in order to give him an opportunity to offer a counter report. The motion was carried, and Mr. Cuming then read another report to this effect:—

"Believing that the instruction of the young, as well as adults, belongs exclusively to the parish priest, under the supervision of the bishop; believing that this Union is designed chiefly for the transaction of business, and believing that to refer its management to the General Convention would be only to embarrass that body; therefore, in the opinion of the minority of the committee, the proposed measure is inexpedient. But, as it is important to have the co-operation of the Church, in order to increase its books, and for other useful purposes, the committee would suggest whether by an alteration of article 4 of the constitution these objects may not be gained, without giving the General Convention the trouble of its entire control. The minority, therefore, offer a resolution, that an alteration be made in the fourth article, allowing the addition of two clergymen and two laymen to be appointed by the General Convention."

After the reading of this report the Rev. Mr. Boyd moved the adoption of the first resolution of the first report.

Dr. Delancey thought that this resolution was not relevant to the question. It might be well to submit another motion to postpone this, and take up the resolution of the minority.

Bishop Onderdonk, of Pennsylvania, said, he would second such a motion, and more especially, as there is no evidence that the General Convention passed such a vote.

Dr. Milnor rose to state some circumstances respecting this subject. This matter was taken up at a meeting in New York, and a committee appointed, the chairman of which, (Dr. Schroeder,) shortly after went to Europe. The office was then devolved on himself, but soon after his appointment, in consequence of the season, the members of the committee dispersed, and he could not get a meeting. At the first meeting, which was held just before the Convention, this fact was stated. Nothing, however, was done; he now understands that the measure has been proposed in a recent meeting of the Board since the Convention came together. He thinks it a vastly important subject, and as yet there appears to be no unanimity respecting it. He would submit whether it is not too important to be determined in a hurry. It has never been presented to the Church; it would be dangerous, therefore, to decide upon it without more evidence of the favorable opinion of the Church. The society may surrender their control to the Convention if they please, but if they have not consulted their constituency, would it be prudent to take this important step? He must therefore either decline voting or withdraw when the vote is taken. The General Convention is drawing to a close, and there is no time for discussion there; but in order to try the question, he would move that both reports be laid on the table. He would prefer to move its indefinite postponement, but this he is aware amounts to a negative of the question. Ample time for deliberation will be given by this motion, for now excepting these reports, he has heard nothing.

Bishop Onderdonk, of Pennsylvania, seconded the motion.

Rev. Mr. Hanckell said, he was fully decided that it was inexpedient to bring the question before the General Convention, though he was not so decided as to the report of the minority. He would prefer, however, an indefinite postponement.

Bishop Onderdonk, of Pennsylvania, said, the motion amounted to this.

Rev. Mr. Ridgeley expressed his surprise at the course which the matter had taken. The course suggested by his reverend brother (Dr. Milnor) seems to prevent his own desire of information. He (Dr. Milnor) thinks there is precipitancy in present action. He has forgotten that the subject was brought up three years ago. A substitute was then passed, contemplating this object. At least one of the resolutions of the report, Mr. Ridgeley thinks, has been generally discussed, and he is happy to perceive that it has wrought a revolution in one branch of our benevolent operations; and he would bring it to bear upon all. There is not one calling himself an Episcopalian who has not had the subject of that resolution brought before him. The question *has* been decided by the authority of the Church, contrary to the doubts of his diocesan, (Bishop H. U. Onderdonk.) In proof he referred to the missionary society. [Bishop Onderdonk referred him to the Journal—the page we did not hear.] There is no necessity of laying the first resolution on the table. Let us say to the Convention, in so many words, that we accord with the principle on which it has acted. Its influence has been salutary, and let us carry it out. He would make it a question of principle. The Christian Church has at length arrived at conclusions to which it should have arrived years ago. Sudden and powerful impulses are sometimes given to long-established general truths. He entertains some doubts of the remark in the discourse of Bishop Meade, at the opening of the Convention, that there are no new discoveries in religion. The remark is true of doctrine; but old truths which have been forgotten are called out anew. The astronomer discovers a star; it is not just created, but he brings it out now to the knowledge of men. The sentiment is applicable to the general truth comprehended in the first resolution.

Dr. Delancey rose to call to order. He was sorry to interrupt the gentleman, but the time of the meeting of the Convention had come. [The Convention had adjourned to 5 P. M.]

A motion was made to adjourn, but it was opposed.

Bishop H. U. Onderdonk asked, is there time to carry this question through? The Convention have resolved on two sessions in the day; their committees too must meet. He would, therefore, suggest that the question be taken on postponement.

Rev. Mr. Ridgeley desired to know the effect of this motion. Does it prevent taking up the subject to-morrow?

Bishop Onderdonk answered it did not.

Another member moved that the house adjourn to meet to-morrow at 8 A. M.

Bishop Onderdonk said, that it was impossible to bring the members together at that hour. Many were then engaged on committees.

Rev. Mr. Ridgeley moved an adjournment, to meet again on the first Tuesday of October.

Rev. Mr. Jones said, that the choice of a board of managers for the ensuing year had not been made, and was absolutely necessary to be done.

Rev. Mr. Boyd rose to address the Board in favor of the resolution, but was prevented by cries of question from all sides. He refused, however, to yield the floor.

Bishop M'Coskry said, if the gentleman would not consent to resume his seat he must vacate the chair, as the president of the Convention was waiting to take it.

Bishop H. U. Onderdonk then moved the indefinite postponement of the whole subject. This motion was put and carried by a large majority, and the Board adjourned.

OBITUARY.

Died, on Friday morning, September 20, 1838

JACOB LORILLARD.

A brief notice of the life and character of a man who rose from an humble beginning to such a degree of consideration and respect in this community as few have attained, it is thought will not only be an interesting memorial to his friends, but an instructing and impressive example to others.

Jacob Lorillard who, on his father's side, was of French, and on his mother's of German descent, was born in the city of New York in 1774. He appears to have commenced life without the advantages even of an ordinary education, and to have been in a great measure self-taught and self-made. But at a very early period he exhibited that energy of character and firmness of purpose which marked every stage of his subsequent course, and struggled manfully with the difficulties which beset his path. At the usual age he was indentured as an apprentice to the business in which the greater part of his life was spent. In a situation so unfavorable to the improvement of his mind, he nevertheless attempted it, and after the laborious occupations of the day, instead of seeking recreation and repose, he passed his evenings in the patient study of the very elements of knowledge which are usually learned in childhood. But when he had in some degree supplied the deficiencies of his imperfect education, and acquired what was essential for the practical purposes of his calling in life, he was not satisfied with this measure of improvement. He mastered in the same way the French language, as he afterwards did the German, endeared to him perhaps, from the circumstance of his descent, and thus obtained a better acquaintance with the principles of his own. His active and aspiring mind still aimed at something higher, and the way in which he gratified his love of general reading was at once a proof of his industry and ambition. At the close of his wearisome days he would engage at night in a fresh occupation at the establishment of his brothers, for which he received a suitable though trifling compensation; and when these hard-earned gains had sufficiently accumulated, they were uniformly spent in the purchase of books, which, procured with so much difficulty, were read with profit and delight. Many of these are still in the possession of the family, and as memorials of his patient industry and enlarged and liberal views, may well be regarded with pleasure and pride.

The modesty of his nature, and the diffidence he felt in these private acquisitions, prevented even many of his friends from knowing the extent to which his reading was carried. But it is said to have been a passion with him, so, that after the labors of the day, or the fatigues of a journey, he was never so weary as not to find it a recreation and solace. And in order to indulge it with an entire freedom from interruption and care, it was one of his favorite plans to withdraw from business as soon as he should have obtained a moderate competency, and to pass the remainder of his days in rural retirement. But his relations with the world, which had branched out in so many directions, and the restless activity of his mind, prevented the accomplishment of this scheme till his life itself was drawing to a close, and even then this daydream was dissolved; for perplexities and cares broke in upon his repose, and left him no prospect of rest but that which remaineth to the people of God.

He entered upon business with a capital of a thousand dollars, increased by a loan from his brothers of double that amount, and from the skill, the foresight, and diligence with which it was conducted, and from some adventitious advantages, his own part of it was eventually multiplied more than a thousand fold. The foundation of his prosperity was undoubtedly laid in his moral worth. His untiring industry, his uniform caution and constant vigilance, his purity of mind, which influenced all his aversions and desires, his thoughts and actions, his incorruptible integrity, which was never impeached nor questioned through the whole course of his life, his firmness and perseverance in carrying through the schemes which he had prudently devised and carefully matured,—all these things were calculated to inspire a general confidence in him in the minds of men, and to further his welfare and success.

But there was one other cause of his wealth, to which he himself occasionally referred. It was a favorite remark of his and well worthy of note, that his prosperity arose from not having made haste to be rich. Simple in all his tastes and habits, well regulated in his affections and appetites, free from vanity, ostentation, and pride, he had no extravagant desires either to urge him on in the eager pursuit of wealth, or to make him squander in prodigality the fruits of iniquity and fraud. Instead, therefore, of unduly extending his business, and in haste to enrich himself being careless about the interests and claims of others; instead of running out into wild and visionary schemes which are so tempting to the cupidity of men, and staking the laborious acquisitions of a life upon the chances of a day; he was contented to follow the prudent methods of better times to avoid unnecessary anxiety for the morrow, himself to keep innocency, and take heed to the thing that is right in regard to his neighbor, and to insure himself peace at the last. Whenever, therefore, the profits of his business were not needed for the enlargement of his capital, he was in the habit of investing them in real estate, selected very often in obscure and retired places, which would be unattractive to the speculator, and with greater regard to the security of the property than the immediate prospect of gain. But in most cases this very moderation and prudence turned to a better account than the grasping calculations of avarice itself, his own possessions increasing in value securely and steadily, while those of others were often swept away by their extravagance and folly.

The sagacity, foresight, and diligence with which he managed his affairs, and the fair and honorable means by which he acquired his riches, would have been less worthy of admiration, had they not also been accompanied by liberal views and benevolent designs. His wealth, his influence, and talents were all directed in an eminent degree to the good of men and the glory of God. He had a high sense of his stewardship, and the kind impulses of his heart urged him on to the cheerful performance of his duty.

He took a particular delight in countenancing, in helping, and advising young men of merit in the outset of life. He was quick in penetrating into the character of those around him, and nice in his observation of their course; and when from their industry, their prudence, and capacity, he saw fit to select them for the exercise of his favor, he was inflexible in his attachment to them, and unfailing in his kindness. The details received by the writer of this sketch from one who loved him as a friend, and revered him as a father, and whose heart was poured out like water on the news of his death, represented him in a light so amiable, so confiding, so overflowing in generosity and kindness, that no one could hear them without admiration and emotion. And this, it was remarked, was only an instance of that favor and goodness of which many besides him had been partakers.

Another manifestation of the exercise of his benevolent feelings towards young beginners, who were needy and friendless, was peculiarly interesting. When a director of that institution of which he was twice the president, he would frequently take a parcel of the small notes which were offered for discount by poor mechanics, who were obscure and unknown, and which therefore, for the most part, would have been rejected, and make diligent inquiry, in person, as to their character and standing; and if he found that, with a proper regard to the interests of the bank, he could commend them to favor and confidence, he felt that he was abundantly rewarded for all his pains.

On one occasion, a person whose note had been refused where it was offered for discount, and who it appears had no peculiar claims on his kindness and influence, though possessing his confidence, called on him for a line of recommendation, which would be sure to procure the desired accommodation. He at once, as it seemed, complied with the request; instead of being a line of recommendation, however, it was afterwards discovered to be a note of Mr. Lorillard for the amount which was needed. The person immediately returned and pointed out the mistake; never mind, said Mr. Lorillard, if they will not discount your note see whether they will not mine.

Another instance is related of his kind consideration for the interests of others:—He was appointed an executor to an estate in which the widow had a life interest, but where each of the children was to receive a thousand dollars on coming to age. When, in the first case, this period had arrived, one of the sons called on him for the amount of this bequest; and what, he said, do you wish to do with it? To purchase stock with it in a particular bank. At what is it now selling? A hundred and ten. Have you any objections to leave the money with me on interest till the first of May, and then I will let you have the stock at the same rate? In the mean time it fell, as he anticipated, to eighty-four. When this change took place the young man was greatly depressed. He called at the time appointed to fulfil the engagement. The stock is ready for you, Mr. Lorillard playfully remarked; however, if you prefer it, I will release you from the contract, and the money may remain where it is. It may easily be conceived that the young man left him grateful and rejoicing.

But there is one noble act of generosity and kindness which stands out so prominently, and is at the same time so creditable both to the agent and object, that it is hoped the notice of it will not be deemed a violation of delicacy. One who had been the companion of his youth, and the friend of his age, and who like him had been blessed with prosperity and honor, was suddenly overtaken by calamity, and threatened with ruin. When he received the news he was affected even to tears. This shall not be said if I can sustain him—I will mortgage my property first; and he did so. He immediately assumed all the debts of his friend to a particular institution which were heavy. When creditors, knowing the intimacy which subsisted between them, crowded around him to ascertain the truth or falsehood of the rumored failure, he simply replied, Bring me the notes which are due to you, and on the usual guaranty I will pay them. He did do it to a large amount, and by the aid which he rendered, and the confidence he inspired, he not only sustained and re-established his friend, but the whole profits of the operation for the risk which he incurred were entirely devoted to charity.

These are not merely a few solitary instances of kindness scattered throughout a long tract of time, but an illustration of the habits of his life. There are scarcely any of that numerous class who were engaged in the same business with him who have not some personal and grateful recollection of it, a striking proof of which is to be found in a circumstance that occurred when he partially withdrew from the active duties of life, and retired to his retreat in the neighborhood of the city. The whole fraternity spontaneously met to express, in the deepest and most heartfelt manner, their sense of his kindness and worth, and to present to him a beautiful memorial of their attachment and respect.

His benevolence was not, however, confined to a narrow channel, but was as expansive as the misery and want which cried to him for aid. What is known of it excites admiration, but there is reason to believe that more of it is hidden, except from the objects of his bounty and the all-seeing eye of God. The silence which was imposed by his wishes on the lips of many during his life has been broken since his death. His acts of charity to the sick, the needy, and the stranger, were exercised daily and hourly at his home, and amidst the engagements of business, in a spirit of kindness which was never chilled, and with a patience that was more remarkable than his alms. But he did not merely wait for the appeals of the distressed to touch his feelings, but from the considerate kindness of his own heart often committed large sums to a confidential agent, with an injunction that his name should be concealed, to be distributed among those persons whose office it was to minister to the wants of the hungry and naked. In the way of loans to students who were in need of all things, to clergymen who were straitened in their means, to kinsmen and friends whose misfortunes and necessities called for relief, his benevolence took a wider range; for in many instances he never intended to reclaim them, and in others he was aware that there was no reasonable prospect they could ever be repaid. With respect to servants, he considered that he held a kind of paternal relation to them, and when they had served him long and faithfully, he was in the habit, on their leaving him, of giving them an outfit, and following them through life with his countenance and favor. And with all this his gifts were liberal and abundant to the Church of the living God. In addition to the sums which were dispensed by him in the ever-flowing stream of his bounty, it was a settled rule with him, upon which he acted through life, to devote all the moneys which came to him, either in a way that was unexpected, or from debts which had been considered as lost, to pious and charitable purposes. He was a little peculiar and fanciful in some of his benevolent feelings and habits. The scarfs which he received in attending funerals were always regarded as the perquisite of the poor. And he was thought by many to be too free and undiscriminating in the exercise of his bounty for "even his failings leaned to virtue's side." On one occasion in the depth of winter, a woman whom he had often relieved called upon him for a little assistance to procure some wood. Having some doubts of her worthiness, he said that he would inquire about her, and dismissed her without any relief. A short time after he left his office in company with a gentleman who had been present at the interview, and observing a cartman with a load of wood on his cart, he asked the price of it, and directed him to take it to a certain street and number, which was the place where the disappointed petitioner resided. His companion remarked with some surprise, Did you not say that you intended to make some inquiry about her? While I should have been inquiring about the matter the poor woman might have frozen to death. Indeed the benignity of his countenance, the kindness of his manner, and the ease and cheerfulness with which he rendered assistance, gave additional grace to his acts of charity.

But there is one important circumstance in reference to this point which ought not to pass unnoticed. The plainness and simplicity of his habits, in dress, in furniture, and his whole mode of living, his separation from the pomps and vanities of the world, and his entire freedom from all ostentatious and expensive tastes, left him an ample fund for the free and liberal indulgence of those benevolent feelings which the grace of God had inspired, thus furnishing a happy exemplification of those beautiful lines,

> "For what his charity impairs
> He saves by prudence in affairs."

The union of so many excellences of character with strong natural powers and much acquired knowledge, will easily account for the great consideration and influence which he obtained in society. Such was the confidence both in his integrity and judgment, that he was absolutely oppressed by the weight of his public and private trusts. He was connected with a great number of mercantile, literary, benevolent and religious institutions, in all of which he was active and useful, and in some enjoyed an undisputed pre-eminence. He was a member of the New York Lyceum and Horticultural Society, a trustee of the General Theological Seminary, a warden of St. Andrew's Church, Haerlem, a vestryman of Trinity Church, New York, president of the German Society, the Mechanics' Society, and the Mechanics' Bank. To the interests of the last institution, he applied the whole energies of his mind, and with so much effect as to have twice delivered it from serious embarrassments if not from greater evils; but, alas! it is to be feared, at the expense of health and the abridgment of his days.

But the highest distinction of this excellent man was the deep and unaffected piety which sanctified his heart and hallowed all his employments. At the early age of seventeen years he consecrated at the altar his body and soul to the service of God, and neither the engagements of business nor the temptations of prospertiy ever diverted him from it, but he lived and died in the Lord. In his personal character, as well as in the purity and benevolence of his life, he was a faithful follower of his meek and lowly Master. In the bosom of his family he was an instructer, example, and guide. He was not only a regular worshipper in the sanctuary, an attentive hearer of the word, and an humble and devout partaker of the holy communion, but it was his earnest wish and prayer, as well as the constant object of his exertions, that his whole house should serve the Lord. Each morning and evening, all were gathered around him in family prayer, and on the Lord's day he uniformly devoted a portion of it to the religious instruction of his children by a simple and familiar exposition of the Scriptures.

It may well be supposed that such a holy and well-spent life would have a serene and peaceful close.—When he perceived that his death was approaching, which he had not expected until it was near at hand, there was no agitation nor fear, but he was calm, submissive and resigned. Like the patriarch of old, he called his children around him, and beginning with the youngest he gave, in the most affecting and impressive manner, to each one of them according to their respective dispositions, characters, and habits, the admonition, counsel, or encouragement which was appropriate to the case; and shortly after, with a hope full of immortality, he sank away easily and gently, and slept in the Lord.

The old friends and neighbors with whom he had been so long associated in business immediately met together, to express their deep and unaffected grief at his loss, and to testify their profound respect for his memory, and they gave a touching instance of it by resolving forthwith in a body to close their offices and stores. In this feeling, in a greater or less degree, thousands participated,—"Blessed are the dead who die in the Lord, for their works do follow them."

New York Convention.—The Annual Convention of this diocese assembled in Trinity Church, on Thursday, at 10 o'clock A. M. Morning prayers were read by Rev. Lucius Smith, and the lessons by Rev. Dr. Seabury. The sermon, which commended itself to the minds and hearts of all who heard it, was preached by Rev. Dr. Eastburn, from 2 Cor. vi. 4; "In all things approving ourselves as the ministers of God." After the sermon Mr. Abercrombie was presented by his venerable grandfather. Rev. Dr. Abercrombie, for admission to the order of deacons. Bishop Kemper read the litany, and Bishop Ives the ante-communion service, after which the diocesan proceeded with the ordination and communion. and and was aided in the administration of the latter by Bishops Ives and Kemper, and Rev. Dr. Lyell. An unusually large number, both of the clergy and laity, were present to partake of the holy sacrament. After the congregation was dismissed, the Convention was called to order by the bishop. Nearly one hundred of the clergy answered to their names. The attendance of lay-delegates was also numerous The Convention was organized by the reappointment of Dr. Hawks as Secretary. The standing committees were then named by the bishop, and the Convention adjourned till Friday morning.

The Christian Keepsake, and Missionary Annual.—Philadelphia: Wm. Marshall & Co. New York: Sherman & Trevett, Protestant Episcopal Press, 142 Fulton street.

This elegant Annual will be published in a few days. We notice among the table of contents articles from many of our most popular writers, and among the list of fine engravings, one of the venerable Bishop Griswold. We shall notice this further after more thorough examination.

Clerical Change.—The Rev. R. C. Shimeall of the Diocese of New York, has received a unanimous call to the rectorship of "the Church of the Messiah," in this city, and having accepted the same, will enter immediately upon the duties of his office.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, Sept. 19, 1838.

CIRCULAR—SECOND APPEAL.

To the Ministers and Vestries of the Protestant Episcopal Church in the United States.

The Board of Trustees of the General Theological Seminary are constrained again respectfully to request your attention to the condition of their finances, and earnestly to solicit your co-operation in averting the consequences which, from the deficiency of income, threaten this important institution. The ordinary expenses of the ensuing year will probably be - - - - $6,285
The income of the seminary is 2,253

There will remain therefore a deficiency of - - - $4,032

On comparing the situation of finances at the present period with the corresponding one of last year, it will be seen that the capital for current expenses has been diminished about $1,400, and now amounts to but $27,898. Had the appeal which was made upon the churches for annual collections been generally responded to, the Board would have been spared a statement so mortifying and alarming. They deem it their solemn duty to place it now distinctly in the view of the Episcopal Church in these United States, and to ask once again of every parish, through its constituted authorities, a contribution to rescue the seminary from its great and pressing embarrassment. To the friends of the seminary who have rendered such assistance in the past year, it affords the trustees great pleasure publicly to express their acknowledgments. They will confidently rely upon the continuance of these efforts. They perceive in them not only a cheering indication of attachment to a cause which is giving "lustre to our country, and security to our Church," but a proof as clear as if written with a sunbeam, of what might be done, if the stream of parochial benevolence were made to set in towards the seminary with a full and strong tide. The trustees cannot but avow their firm conviction, that there is no parish, however narrow its limits, and humble its means, but what would gladly contribute something to the claims and wants of the seminary, if an opportunity were only given. Under this impression they would respectfully and earnestly solicit, of the clergy especially, to afford to their people such an opportunity. Let it be borne in mind, that unless more generous efforts are made to raise funds to meet the deficiency in our income, the present capital of the seminary will soon be expended, and its doors consequently may be closed. Is there an Episcopalian, whose first solicitude is to advance true religion in the hearts of men, who will not exert his influence, and contribute of the means which God has given, in averting so disastrous a result?

By order of the Board,
Henry Anthon, *Secretary.*

New York, September 1, 1838.

P. S. Answers to the circular to be addressed to the Secretary, 15 Stuyvesant-street, New York.

Collections will be received by the Treasurer, Edward R. Jones, Esq., 60 Broadway, New York.

"*Resolved,* That an appeal be made to the ministers and vestries of the churches, to have annual collections and contributions for the current expenses of the seminary for the next five years; and that with a view to this, the secretary of the board shall address a circular to each clergyman, urging such request, stating the grounds thereof, and soliciting an immediate answer to the question, whether such collection or contribution will be made? And that he also annually, in the month of September, send a similar application to said ministers and vestries."—*Extract from the Proceedings of the Trustees of the Seminary,* 1837.

The committee appointed to devise what ways and means are expedient to prevent the diminution of the capital of the seminary, report,

"They have, during the short time allowed them to consider the subject, given it their best attention. They feel it to be one of vital importance to the well-being of the seminary. The small remaining capital of this noble institution is in danger of being spent in a few years. The ordinary expenses of the seminary exceed the income arising from its funds by more than $4,000. To meet this deficiency, recourse has been had to congregational collections. But the evil has not been met by this plan. The permanent fund of the seminary is still annually diminishing. The committee have examined the treasurer's accounts for twelve years past, and they are startled at the result. In 1826, the capital of the seminary nary bearing interest, and which interest was applied to meet the ordinary expenses of the institution, was $75,000; $69,000: in 1830, in 1828, it was it had decreased to $63,000; in 1832, to $60,000; in 1834, to $53,000; in 1836, to $36,000; and in 1838, to $27,898. How long at this rate will the remnant of its funds last! The committee are aware that a legacy of large amount is looked forward to by many as a remedy for the evils we now labor under; and they fear that the expectation of this legacy has relaxed the efforts of some who would otherwise have been zealous in giving the seminary their aid. But the committee cannot help thinking it very unwise to rely so much upon this expected relief. It may not reach us in many years. By the time it comes the present capital may be expended, and the institution encumbered with debt. Should that be the case, the interest of the legacy will not be sufficient to meet the ordinary expenses of the institution. Besides this, we want the aid of more professors, and the professors need larger salaries. What then shall we do? How shall we arrest the downward tendency of the seminary's funds? Here is the great difficulty. The committee feel it to be great—so great that they hesitate to suggest any new plan of relief. They are confident that the subject has engaged already the earnest attention of gentlemen who are deeply interested in the welfare of the seminary. The committee have conversed with several who are thus interested. Their general opinion is, that the present plan of relief might be, and ought to be made effectual. Shall we be able to raise $60,000 per annum to support missionaries, and shall we not be able to raise yearly 4 or 5,000 to support an institution for the education of missionaries? The committee, therefore, recommend the adoption of the following resolutions:

"1. *Resolved,* That the ministers of our Church throughout our country, be again earnestly solicited to have collections made in their several parishes, in aid of the funds of the seminary.

"2. *Resolved,* That a copy of the above report and resolutions be sent by the secretary of this board to the clergy of our Church in every diocese. John Croes.

June 29, 1838. John McVickar."

Whereupon, on motion, the report was accepted, the resolutions therein contained were adopted, and the secretary was directed to cause said report and resolutions to be inserted into the circular which he is to address, under the resolution of the board in 1837, to the ministers and vestries of churches.—*Extract from the Proceedings of the Trustees,* 1838. Attest,

H. Anthon, *Secretary.*

Errata.—In Bishop Meade's Convention Sermon, on page 22, line 7, for "force" read "peril." On page 25, line 1, for "any" read "every." Almost all the copies of the sermon having been issued, the publisher has no other way of making the corrections, but through the columns of periodicals. Will other papers be pleased to publish the above?

Episcopal Recorder.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tuesday, October 16, Greenville, *Greene county,* ordination A. M., confirmation P. M. Saturday, 20, Granville, *Washington county,* ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county,* ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county,* ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Thursday, September 27, in St. Peter's Church, admitted Henry W. Sweetzer, an alumnus of the General Theological Seminary, to to deacons' orders. Morning prayer was read by the Rev. Bird Wilson, D. D. professor of systematic divinity in the Seminary, assisted by the Rev. John A. Vaughan, secretary and general agent of the Foreign Committee of the Board of Missions, who read the lessons; the sermon preached by the bishop; and the candidate presented by the rector of the church, the Rev. Hugh Smith.

Queen's county. Sixteenth Sunday after Trinity, September 30, in St. George's Church, Hallett's Cove, admitted the minister of the parish, the Rev. John W. Brown, deacon, to the priesthood. Morning prayer was read by the Rev. Alexander Frazer, missionary at large in the city of New York, assisted by the Rev. John F. Fish, of Mississippi, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. Orange Clark, D. D., rector of Grace Church, Rochester. The Rev. Christian F. Creese, D. D., professor in St. Paul's College, College Point, Flushing, and the Rev. Hilliard Bryant, of Connecticut, were also present, and assisted in the laying on of hands.

The Rev. Jasper Adams, D. D., having removed into this diocese with a letter of dismission from that of South Carolina, and been here received, has changed accordingly his canonical residence, and become chaplain and professor of rhetoric, and moral and political science, in the United States Military Academy, West Point; which offices were vacated by the resignation of the Rev. Thomas Warner.

The Rev. Edward C. Bull has removed into this diocese in the same way, from Massachusetts, and become rector of St. Philip's Church, Phillipstown, Putnam county.

CALENDAR.

OCTOBER.

7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
18. St. Luke the Evangelist.
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOVEMBER.

1. All Saints and Thanksgiving.
4. 21st Sunday after Trinity.
11. 22d Sunday after Trinity.
18. 23d Sunday after Trinity.

NOTICES.

Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, being in want of materials with which to make articles of clothing for the poor by whom they are surrounded, and who might be drawn under the influence of Sunday school instruction, but the want of comfortable apparel is the only obstacle—once more appeal to the charitable feeling of Churchmen for aid. Any articles of clothing or materials, would be most thankfully received at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co, No. 152 Broadway; Sunday School Union, 28 Ann street; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

October 6, 1838. 2m

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Monday evening, 8th instant, at half past 7 o'clock. The members of the Society are invited to attend.

By order of the Board.
C. W. Carmer, *Rec. Sec.*

New York, October 6, 1838.

St. John's Chapel will be reopened for divine service on Sunday, the 7th instant.

The bearer hereof, the Rev. Mr. Dyce, is the missionary of the Protestant Episcopal Church, at Key West, Florida, and is well known to me as a faithful and industrious minister in his station. He has been engaged in soliciting aid from Episcopalians to erect a place of worship, and has succeeded in part. He now asks the help of his brethren in New York, and I hope his application will be favorably regarded by the members of our communion, as I believe the object to be important and deserving of aid and encouragement.

Francis L. Hawks, rector of St. Thomas' Church.

We cordially join in the above recommendation.

Manton Eastburn.
Thomas House Taylor, of Grace Church.
James Milnor.
Joseph H. Price, of St. Stephen's.
William Berrian, of Trinity,
James D. Carder.

September 29, 1838. 2t

Notice is hereby given, that the regular services of the congregation attached to "*the Church of the Messiah,*" will be resumed on the first Sunday in October next, being the seventeenth Sunday after Trinity, at their usual place of worship in Chatham Hall, corner of the Bowery and Division street. Services half past 10 o clock, A. M., and half past 7 o'clock, P. M.

Journals of the General Convention.—The edition of the Journals and Canons authorized to be published, though as large as the contingent fund will warrant, will not be sufficient for the supply of the Church. Extra copies will be published if subscribed for in season; the Journal for about fourteen cents, and the entire Canons for about four and a half cents per copy. Vestries, and individuals desirous of supplying themselves, are requested to transmit their orders without delay, (post paid,) addressed to Swords, Stanford & Co, or to the subscriber.

Henry Anthon, 15 Stuyvesant street, New York.

Journal of the Special Convention.—The Journal of the late Special Convection of the Diocese of New York has been forwarded (by mail) to the clergy and lay delegates of the Convention. A package for each parish has been left at the office of the Bible and Prayer-book Society, 28 Ann street, and will be sent as opportunity offers, or as may be directed. sep8 3t

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of September 26, has received the following contributions, viz.

From W Conroy, of Manitou, Wisconsin, $2. From Isaac C Lee, Esq, of Madison, Indiana, $1. From J G Beckwith, Esq, per Rev H Bryant, part of a collection at the missionary meeting in St Michael's church, Litchfield, Connecticut, on the 30th of August last, $9 78. By the hands of F H Stimpson, Esq, receiving agent at Boston, received from the Rev Theodore Edson, missionary of St Ann's church, Lowell, Massachusetts, $50. From the Bristol, Penn, Sunday school for domestic missions, $5. The annual collection of St Anna's church, Fishkill Landing, September 30, 1838, for domestic missions, $30. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, collection in St Andrew's church, Philadelphia, after the missionary meeting on Friday evening, September 7, 1838, $297 50, equally divided between the two committees, $148 75. By the same hands, from St George's parish, Acomac county, Virginia, for the general purposes of the Board of Missions, per Dr H G Seymour, $30, equally divided between the two committees, $15. By the same hands, from Mrs Dr Thomas Wood, of Mauncy, Pennsylvania, for domestic missions, per Rev J Smith, $2. By the hands of the Right Rev Bishop Smith, received from Henderson and its vicinity, Kentucky, for domestic missions, $16. By the hands of the Rev Henry Storrs, from St Stephen's church, New Hartford, Oneida county, New York, for domestic missions, $5. Total receipts, $284 53.

October 3, 1838. James Swords, Treasurer.

Correction.—In the last acknowledgment a sum is stated to have been received from the Rev John Owen, rector of Trinity parish, Washington, N C, read "Trinity parish, Washington city."

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received per Rev Manton Eastburn, D D, by the hands of Mrs Warner and Mrs Barfe, from several ladies of the Episcopal church, for the mission schools at Cape Palmas, $101 50. Received from Rev W Payne, Litchfield, Conn, from the Young Ladies Missionary Society of St Michael's church, Litchfield, for the African mission, $60; one half of collection at missionary meeting, $9 56—$69 56. Received from Rev B I Haight, rector, from the missionary box of Sunday school of All Saints church, for mission schools at Cape Palmas, $5 12. Remitted by Thomas Robins, Esq, Philadelphia from the missionary society of St Andrew's church, Wilmington, Delaware, for African missions, $35 81; for China, $8 24; for Greece, $6 11; per Louis Thacher, corresponding secretary, $50 16; one half collection in St Andrew's church, Philadelphia, after missionary meeting, Friday evening, September 7, $148 75; one half of $30 from St George's parish, Acomac county, Virginia, for general purposes of Board of Missions, per Dr H G Seymour, $15; from the Sunday schools of St Paul's church, Philadelphia, for Dr Robertson's school in Greece, per Rev James May, $25 12—$239 3. Received from the association of St George's church, N Y, for the Promotion of Christianity, by the hands of Rev James Milnor, D D, $500. Total receipts, $915 21.

Charles J. Aldis, Treasurer,
October 2, 1838. Bank of America.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1838 *Missionary Disposable Fund.*

September 13, Received collection made in St Paul's church, Angelica, Allegany county, $5; 19, Received collection made in St John's church Kingston, Ulster county, $5; 21, Received collection made in St John's church, Monticello, Sullivan county, $4; 21, Received collection made in St George's church, Newburg Orange county, $42 50; 21, Received from Miss McL***, to be added to the above collection, $10; 25, Received collection made in St Stephen's church, Perryville, Madison county, $6 12; October 1, Received collection made in All Saints church, N Y, $105; 1, Received collection made in St Clement's church, N Y, $13 71; 1, Received do in St Paul's church, Holland Patent, $5 35; 1, Received do in St Peter's church, Oriskany, $4 65; 1, Received from the Female Missionary Association of St Paul's church, Oxford, $14 50; 1, Received collection made in St John's church, Brooklyn, $80; 2, Received from the Femele Missionary Association of St John's chapel, New York, $69 25 Total, $364 08.

1838 *Education Disposable Fund.*

September 12, Received from the Female Society of St George's church, Flushing, L I, $24; 19, Received collection made in St John's church, Kingston, Ulster county, $5; October 1. Received collection made in St Peter's church, New York, $27 68. Total, $56 68.

October 3. Benjamin M. Brown Treasurer.
Office of the N. Y. Bowery Fire Insurance Company, No. 124 Bowery.

GERMAN PROTESTANT EPISCOPAL CHURCH OF ST. TIMOTHY

The subscriber in behalf of the above named Church gratefully acknowledges the following donations.

By the hands of the Right Rev B T Onderdonk, from Mr Adolph Frost, Burlington, N J, $10. From the female teachers of St Thomas church Sunday school, $16 25; from the same, of All Saints Sunday school, $7; from a female teacher of St Stephen's church Sunday school, $1 50; from a lady of the church of the Annunciation, $1; cash, 30 cents; a collection at the consecration of the above-named church, October 3, 1838, $22 72. Total, $58 77.

The subscriber also gratefully acknowledges the following donations, through the agency of Messrs Cooper & Platt, Upholsterers, by some unknown friend the covering of the desk and pulpit; from Mr Charles Tomes a sett of communion plate, from a German (member of the church) two handsome mahogany chairs for the altar.

C. A. Focke, 216 William street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums.

From a collection in St Stephen's church, Philadelphia, during the late session of the General Convention, $183 28 From the association of St George's church, for the Promotion of Christianity, $50. Total, $233 28

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

Annual dues from L M H & Co, $5; Mr John Webb, $3; Miss Catharine Van Wagenen, annual, $1; Rev Lot Jones, annual, $1; collection in church of St Bartholomew, on Sunday evening, September 30, after a sermon by the Rev B O Peers, $90 75; October 3, from Trinity church, Granville, by the hands of the Rev Mr Mason, $4 25; Emanuel church, Norwich, Chenango, by Rev Liberty A Barrows, $1 27; St Stephen's church, New Hartford, by Rev Henry L Storrs, $2. Total, $108 27.

Contributions, donations, and annual dues, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

Where may be had the society's publications of Tracts in pamphlet, and in volumes bound or half bound. Just published a new Tract on infant baptism.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From Miss Sarah B Van Wagenen, Oxford, $3; Miss W M Van Wagenen, do, $2; Rev Mr Rogers, Fayetteville, Mount Upton, for sales, 75 cents; Association of St George's church, for the Promotion of Christianity, by the Rev Dr Milnor, $50. Total, $55 75.

Contributions, and donations, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.

Or at the Depository 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments Prayer-books, and morning and evening service in the German language.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to October 4, from the following persons, viz.

E H Pease; Rev T R Chipman; Weeks, Jordan & Co; Charles Thorp; Armstrong & Berry; Postmaster, New Orleans; Rev J W Brown; Robert Graffin; Rev H M Davis, remit; Simeon Ide, for Claremont Manufacturing Company; Joseph N Lewis; L H Young; T Clark; Wm D Ticknor; Marsh, Capen & Lyon; N Marsh; J B Pratt; L H Treat, remit; Ann M Lathrop, remit; Rev E Williams.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Rev Mr Brown, Hallett's Cove, L I, per steamboat Comet; 1 pkge for Rev Mr Bryant, Milton, Conn, per steamboat New Haven; 1 pkge for E E May, Manlius, Onondaga county, N Y, left at Williams, White & Co, 94 Pearl street; 1 pckge for Rev Mr Hart, Harlem, N Y, left at Dr Hart's, Broadway; 1 pkge for Rev J H Saunders, Pensacola, Florida, left at City Hotel; 1 pkge for Greer B Duncan, New Orleans, left at Bunker's, Broadway; 1 pkge for Marsh, Capen & Lyon, Boston, per steamboat and rail road line.

A CLERGYMAN of the Protestant Episcopal Church, without children, residing in one of the most beautiful villages in New England, is desirous of hearing of a young, or middle-aged lady, of pious habits and respectable intellectual attainments, able to clothe herself, and for her board, willing to make herself useful to his wife, in sewing, reading, and the lighter work of a family.

No more duty would be required than sufficient to counterbalance his family expenses, by such an addition to his household. A person of amiable temper and agreeable manners, desirous of intellectual improvement, and anxious to make herself useful by her religious influence, may probably find an advantageous situation by this advertisement. The daughter of a clergyman would be preferred. Apply at this office.

MRS. MAYNARD'S Boarding and Day School for Young Ladies, No 37 Murray street, will reopen on Monday next the 10th of September. sep8 1t*

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by
Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown,* 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

CLASSICAL AND COMMERCIAL ACADEMY, FLATBUSH, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B., Queen's College, Cambridge, (England,) and rector of St, Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge. The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.
sep8. Sherman & Trevett.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years' course of study. C. MASON, *Rector.*
Sep1. 2ti.

EPISCOPAL COLLEGIATE SEMINARY, 76 Varick street, N Y., Rev. William Morris, rector. This institution will open on the first day of October next. The course of instruction will comprise all the branches of the most complete classical and English education, and will extend to youth every facility for becoming thoroughly qualified for collegiate or commercial pursuits. The rector will be happy to give any further information relative to the Seminary at his residence, 186 Canal street, until the first of October, and afterwards at 76 Varick street.
sep15 tf.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine, D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by
sep15 Sherman & Trevett, 142 Fulton street.

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the Union Depository, 28 Ann st.
sep15 tf

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.
sep1 tf

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street.*—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by
Sherman & Trevett,
aug18 142 Fulton street, New York.

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.
sept8 3t

LATIN DIALOGUES.—Latin Dialogues collected from the best Latin writers, for the use of schools, 6th edition. Just received and for sale by
Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway, It will be sent to any one requesting it per mail.

The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St. Paul's College, near Flushing, N. Y.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

POETRY.

For the Churchman.

CHRIST STILLING THE TEMPEST.

BY REV. WM GRANT HEYER.

Launch'd on the rippling sea,
The vessel moved upon her quiet track,
Urged onward leisurely
By the bland breath of whisp'ring winds at play,
'Mong spicy odors, wafted all the way
From happy Araby.
And ever and anon the sails fell back
Unfurl'd and languidly;
While by the tiller sat
The listless helmsman, and dispersed around,
On coiled rope and mat,
The drowsy seamen lay.
Afar now through the still and sultry air,
Dim on the vision rise the radiant spires
Of pop'lous Gadara, the rich and fair,
Glittering in the sun's reflected fires.

Now in the west arise,
Where hot Sirius pours declining day
Upon the dark'ning skies,
In gorgeous guise, fantastic as they come,
The hurrying clouds from their deep ocean home:
While from her covert flies
The screaming petrel on her perilous way;
The wind awakening sighs
On Tabor's leafy height,
While through the trembling forest fitful gleams
The fast retreating light.
And now the deep'ning gloom
O'er all the landscape wide portentous falls;
And from the sedgy strand and rocky steep
In sullen gush the tempest hoarsely calls
The loosen'd winds to lash the troubled deep.

No more the giant sun
Fills the broad ocean with his golden light;
But hid behind the dun
And surcharged clouds, extinguish'd are his beams;
While from the darken'd mass in glittering seams
The vivid lightnings come.
And now the ear is fill'd with quick affright,
As from the tempest drum
Ring the thunder peals,
That signal give for elemental strife;
While round, in eddying reels,
Or high, in misty streams,
The surging waters madly foam and fly,
Sweep o'er the deck and wet the rending sail,
Or drench the seamen, as they vainly ply
The useless oar to face the angry gale.

High on the billow rides
The vessel, toppling o'er the gulf below,
Where the deep sea divides,
And to the sight its dread capacious caves
Displays where thousands erst have made their graves,
And death for aye abides.
Swift as an arrow from the bow,
Down, down, the vessel glides;
The trembling crew behold,
High piled on ev'ry side, th' impending seas
Their sinking bark enfold.
Their crested tops the waves
Up to the murky clouds terrific rear,
Like walls of emerald sheen in liquid guise.
Dread beauties to the eye that pallid fear
Makes thrice more dreaded in the fantasies.

The fear-struck seamen cry
To the dread Power that rides upon the storm,
In bootless agony;
Then to Sameron turn and loudly weep;
Or some on Thetis call with fervor deep;
Now to Olympus high,
To Neptune now the idle prayer is borne.
Alas, their gods deny
The succor they implore.
With ashes fill'd the sacred tryphods stand;
Their altars blaze no more,
Their fanes are void and lorn,
And the hoarse winds return the idle prayer;
In angry peals repulsive thunders break;
The waves' loud murmurs tell no hope is there,
And gods and men alike the crew forsake.

But lo! in slumber deep,
Serene amid the rack and bray around,
While others wake to weep,
Lies one recumbent on the shelving deck,
Careless alike of storm or coming wreck,
In briny death to sleep.
No boding terrors break the spell profound,
That there secure may keep
His quiet spirit from the din
Of wail and perilous circumstance without,
While all is peace within.
But now the piercing sound
Of that imploring cry, when the soul gives
Up all its hopes in anguish to despair,
And the heart breaks from all that glows or lives,
Rose shrill above the tempest on the air.

Roused from his still repose—
For mercy, though not terror, may awake—
Majestic he arose,
And cast a quiet eye on all around,—
The vivid lightning and the deep profound
Convulsed in mighty throes;
In vain o'er him the whelming waters break.
In vain the tempest blows;
His garments show no stain,
Nor yield to the fierce wind a ruffled fold.
Amid the drenching rain,
Not e'en a drop is found
Upon his ample brows, that more than man's
Beauty supreme and grandeur luminous fill;
While o'er the deep he stretches forth his hands,
And bids the unruly waters, "Peace, be still!"

When first Jehovah spoke,
"Let there be light," and darkness fled away,
So from the clouds there broke
The sun's sweet beams, dispersing from their track
The scowling vapors, until not a rack
Mark'd the horizon's scope.
The winds to hear his voice in silence lay,
Nor e'en in whispers woke;
The rain its drops array'd
In a bright diadem of various dyes,
Around his kingly head.
The coming waves roll'd back,
And sunk in yesty foam upon the sea;
The land uprose to view in beauteous guise
Of streaming rock, and field, and glittering tree;
And all was peace again beneath the skies.

THE CHURCH OF ENGLAND.

I have heard gardeners say that the old strawberry is the best; so I think the old Church of England is the best. Oh, let us labor in this cause; and let us remember that the blossoms of our Church are to be made fragrant by the dews of heaven, and then its leaves will form the brightest portion of the laurel which encircles our land. It has been said of ships constructed of British oak, that the ball pierces through them, but such is the elasticity of the materials of which they are composed, that in a few minutes it appears a very small hole, and admits but very little water. So may it be said of our Church; she has been assailed by numerous foes, and received many injuries; but such is her texture, that the apertures have been filled up, and she is sailing on without leaking: she appears before us in the beauty of her doctrines, in the activity and zeal of her clergy; and I believe, after all anticipations to the contrary, she will be brought safe into the haven under the protection of our God.—*Rev. A. Sidney.*

MISCELLANY.

CORONATION SERMON.

A Sermon preached at the coronation of her most excellent majesty, Queen Victoria, in the Abbey Church of Westminster, June 28, 1838. By Charles James, Lord Bishop of London. London: Rivingtons.

> And the king stood in his place; and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book, 2 Chron. xxxiv. 31.

The king, of whom the sacred historian speaks, was the young Josiah, the most pious and upright of the kings of Judah, who "did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left." 2 Chron. xxxiv. 2. The *place* where he stood was by a pillar in the temple at Jerusalem, where, as we learn from another part of the history, the kings of Judah were accustomed to stand, when the high-priest set the crown on their heads, and put into their hands the *testimony*, or volume of the law: and the *covenant*, which Josiah made with the Lord on behalf of himself and his people, was, to keep all the statutes, and to do all the commandments written in that volume, which, after having been for many years disused, neglected, and almost forgotten, had just been found by Hilkiah, the high-priest, in the house of the Lord, and had been read aloud "in the ears of the king, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great. And all the people stood to the covenant." 2 Kings xxiii. 2, 3.

The object of that proceeding was, to bind both king and people, by the formality of a public and united pledge, to the performance of their duty, as servants of the most high God. Such also is the purport and intent of this day's solemnity, which invests, by the hand of God's minister, the sovereign of a mighty empire with the emblems of authority and power; reminds her of her dependence upon Him who is the ruler of the whole earth; places in her hand the lively oracles of truth, and binds her, by the most sacred pledges of our holy religion, to govern the people aright, and to "maintain the laws of God, and the true profession of the Gospel."

On the other hand, the people are called upon to witness this solemn pledge; to accept their lawful sovereign as given them by God to reign over them; and to promise their obedience, affection, and respect. This august ceremony is an open testification of the sovereign's right to the chief government of the realm, although that right be independent of it; an ancient and impressive form of inducting her into the possession of that power and dignity, which by the constitution of this country she inherits, and which by the law of God she holds in trust for the good of her people. But it is something more than this. It is also a public and joint acknowledgment, on the part of both monarch and people, of the common allegiance which they owe to the supreme Governor of the world, who "removeth and setteth up kings; who increaseth the nations and destroyeth them." Dan. ii. 21; Job xii. 23. It refers to him as the source of all legitimate power, and to his glory, as the proper object of its exercise; for the glory of God is concerned in the well being of his reasonable creatures; in their fulfilment of the purposes for which they were created; and it is in order to that end that he has given to mankind religion, and government, and law.

The forms of human polity may differ, according to the circumstances that lead to their institution in different societies of men: but to whatever hands the supreme administration of them is committed, the authority, which makes them available to the ends of government, is derived from God. "The powers that be are ordained of him," (Rom. xiii. 1,) although the persons, who exercise them be not of his appointment; and so it is, that while the sovereign of a country holds his office in virtue of the laws of man, he may assert his authority, and claim his appropriate honor in virtue of the laws of God. The diadem which encircles the brow of royalty may be placed there by human hands, and after the letter of human compacts, but it bespeaks a majesty of a more exalted and transcendant kind than any human agency can confer. As to the person who is entitled to our allegiance man's ordinances may be our guides, but the right motive to loyal obedience is this, that the power which claims it is of God.

On the other hand, a recollection of this truth is the only security for a right administration of that power, according to the rules of equity and mercy. Those princes, and those only, who remember from whom it is derived, will bear in mind the purposes for which it is given, and will discharge the duties of their high office, as knowing them to be the duties of a sacred trust. A practical acknowledgment of his supremacy, from whom they hold their honors and prerogatives, is the method by which princes may best consult their people's good, and insure their submission and affection in return. By a practical acknowledgment we mean, not merely the solemn promise made to the chief ministers of religion, in the presence of an assembled people, at the foot of God's altar, to "maintain the laws of God and the true profession of the Gospel," but a visible and consistent regard to that promise, in directing all their acts of government, as far as in them lies, to the promotion of piety and virtue; the exemplifying in all its parts of that summary of kingly duty, to which nothing need be added, and from which nothing may be omitted: "Do justice; stop the growth of iniquity; protect the holy Church of God; help and defend widows and orphans; restore the things that are gone to decay; maintain the things that are restored; punish and reform what is amiss; and confirm what is in good order."

We are commanded in the word of God, to "submit ourselves to our rulers for the Lord's sake." (1 Peter ii. 13,) as being "his ministers to us for good." Rom. xiii. 4. Their claim to our obedience and respect is built on the deepest and firmest of all foundations; but the degree of readiness and affection with which that obedience is paid, will be proportioned to the desire which they evince to resemble Him from whom they hold their high commission, as the friends, and guides, and benefactors of mankind. If it be the office of a Christian teacher to inculcate the divine authority of human governments, and the duty of a conscientious submission to "the powers that be;" it is not less incumbent upon him to remind those who are invested with that authority, that they are set in the high places of the earth for the good of those beneath them; to diffuse from their dazzling, but fearful eminence, a salutary and purifying light over the whole range of society; to check the progress of evil, and to promote the growth of all that is good, by the influence of their example, even more than by the exercise of their power.

We are bound to tell them that if God has done more for them, as to worldly things, than for the rest of mankind, they are thereby enabled, and will be expected, to do more for *Him*. If he has advanced them to the highest pinnacle of earthly grandeur, they are to advance his honor and glory by the special means entrusted to them for that purpose. Of no other individual members of the whole family of mankind can it be said, with equal truth, that they live not for themselves alone, but for the weal or wo of others. Their virtues or their errors are not confined within the narrow precincts of a court; but are felt through the entire frame of society, in their effects upon the tastes, the morals, and the habits of the people at large.

Nor is it, in general, so necessary to impress upon subjects the duty of obedience and respect to their rulers, as to recommend condescension and kindness on the part of rulers towards their subjects. They are too highly exalted, too completely removed from every thing like competition or rivalry, to excite a feeling of envy in those beneath them; while the outward circumstances of their state, their power, and privileges, and the visible glory of their regality, will insure submission and deference from the great bulk of mankind. But those very circumstances, added to an unlimited command over the sources of enjoyment, and the absence of contradiction and control, are but too likely to make them forget their essential quality, as moral and accountable agents, as servants of Jesus Christ, with those from whom they are so widely separated by the accident of birth. It is, therefore, the more important that they should be continually reminded of that word of divine truth, which is not changed or weakened in its application by any worldly distinctions whatsoever: "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" Micah vi. 8. Justice, mercy, and meekness, as they are the "weightier matters of the law," and the fruits of a Christian faith, are the brightest gems in an earthly crown; and set off, to unspeakable advantage, the factitious ornaments of dignity and splendor.

This is not the occasion, nor is this the place for offering the homage of praise to the living; nor would it be consistent with the duty of Christ's ambassador to heap, with unmerited incense, the shrine of departed greatness. But it is impossible for me to witness the recurrence of this solemnity after so short an interval of time, without pausing for a moment to render the tribute of deserved respect to the memory of a sovereign, the leading features of whose character, as king of this country, correspond to the threefold requirement of God's word.

An honest desire to do impartial justice to all his servants and subjects; a prompt and enlarged benevolence; a willing condescension and kindness; a careful observance of all the ordinances of religion; a sense of his own weakness and dependence upon God; and a reliance upon the merits of his Saviour, which consoled and supported him in the valley of the shadow of death—these qualities, especially when viewed with reference to an education but ill adapted to prepare him for the duties or the trials of royalty, may well be remembered with an affectionate regret, softening, yet not impairing the feelings of joyful exultation with which we hail the accession of a princess, called to the seat of imperial power in all the freshness and fulness of youthful hope and promise.

May the bright, and almost cloudless sunrise, which now gilds our horizon, be succeeded by a lengthened day of prosperity and happiness! May it be long before the sovereign, who now ascends the throne of her ancestors with every circumstance of gladness and splendor, shall be summoned to enter into that world, where all earthly distinctions of rank and honor are unknown! But the change must one day be made, and ought ever to be kept in view. Let it be our prayer, that when it comes, she may have deserved the praise awarded by the inspired historian to the good Josiah. The burthen of that praise was not a "a long reign; a calm and quiet departure out of life; the settled establishment of a throne; the overthrow of foreign enemies; or the wise prevention of inward danger; for all this may be the boast of those who have no part in the joys of heaven;" but this simple and comprehensive record, that, "like unto him there was no king before him, that turned unto the Lord with all his heart, and with all his soul, and with all his might." 2 Kings xxiii. 25.

In that prayer is comprised every wish for the best and most enduring interests of both sovereign and people. The word of God, and the history of his providential government, warrant the conclusion, that religion is the true secret of national happiness and honor; and the religious state of every country must be greatly influenced by the religion of its rulers. "Them that honor me," saith the Lord, "I will honor." 1 Sam. ii. 30. A steady adherence to the true faith; a determined upholding of that Church which is its depository and dispenser; a devout use of all its means of grace; a living exemplification of its holy precepts, will bring down upon God's anointed servant an abundant measure of his blessing; will insure to her (and nothing else can insure it) a nation's abiding loyalty and love; and will revive, with augmented lustre, under his protection, the ancient, but not forgotten glories of a female reign; the glories, not of outward magnificence, nor of successful war, nor of enlarged dominion, but the peaceful and durable glories of internal improvement and stability,—faction extinguished; dissensions healed; commerce extended; learning and the arts encouraged; the Church reformed and strengthened; the pure Gospel preached to all the people of the land; and the consequent growth of every thing that "is lovely and of good report."

Let the united prayers of this assembly, and of a whole people, ascend before the mercy-seat of God, beseeching him to govern the heart of our queen, and to give her all the graces necessary for so high a trust; that she may place her whole reliance upon him, and in all things seek his honor and glory, and the advancement of her Saviour's kingdom, and the good of her people, and finally receive "the crown of life which the Lord hath promised to them that love him." James i. 12.

A GRAVE DIVINE

Is one that knows the burthen of his calling, and hath studied to make his shoulders sufficient; for which he hath not been hasty to launch forth of his port, the university, but expected the ballast of learning, and the wind of opportunity. Divinity is not the beginning, but the end of his studies; to which he takes the ordinary stair, and makes the arts his way. He counts it not profaneness to be polished with human reading, or to smooth his way by Aristotle to school divinity. He has sounded both religions, and anchored in the best, and is a Protestant out of judgment, not faction; not because his country, but his reason is on this side. The ministry is his choice, not refuge, and yet the pulpit not his itch, but fear. His discourse is substance, not all rhetoric, and he utters more things than words. His speech is not helped with enforced action, but the matter acts itself. He shoots all his meditations at one butt; and beats upon his text, not the cushion; making his hearers, not the pulpit groan. In citing of Popish errors, he cuts them with arguments, not cudgels them with barren invectives; and labors more to show the truth of his cause than the spleen. His sermon is limited by the method, not the hourglass; and his devotion goes along with him out of the pulpit. He comes not up thrice a week, because he would not be idle; nor talks three hours together, because he would not talk nothing: but his tongue preaches at fit times, and his conversation is the every day's exercise. In matters of ceremony, he is not ceremonious, but thinks he owes that reverence to the Church to bow his judgment to it, and make more conscience of schism than a surplice. He esteems the Church's hierarchy as the Church's glory, and however we jar with Rome, would not have our confusion distinguish us. In simoniacal purchases he thinks his soul goes in the bargain, and is loth to come by promotion so dear: yet his worth at length advances him, and the price of his own merit buys him a living. He is no base grater of tithes, and will not wrangle for the odd egg. The lawyer is the only man he hinders, by whom he is spited for taking up quarrels. He is a main pillar of our Church, though not yet dean or canon, and his life our religion's best apology. His death is the last sermon, where in the pulpit of his bed he instructs men to die by his example.—*Bishop Earle*, 1633.

THE EUCHARIST.

How blissfully, amid all the horrors of the wilderness, and the conflict of surrounding enemies, could the eye and heart of the pious Israelite repose upon the cloudy pillar of glory, which rested upon the tabernacle. There was peace, there was security, which no power of this world could disturb. And although he knew that God was ever nigh unto all them that call upon him, and that no sensible representation could bring him nearer, yet this visible token of his presence, and sign of his covenant, could not but administer continual hope and comfort. And are we, amid the perplexing wilderness of life, amid the weary struggle of foes of body and soul, are we left destitute of similar comfort? Oh, no! the same Lord of glory, who exhibited that symbol of his helping presence to the Israelite, hath ordained a resting-place for our spiritual eye. In the ordinance of the Lord's supper he hath established among us a visible sign, and hath given us in this rite a palpable assurance, that if we suffer, then we suffer with him who rose again, and ascended to prepare mansions of bliss for his faithful followers; for if he show us his death, he also foreshows to us his coming again, when all enemies, with their great leaders, sin and death, shall be put under his footstool, and he shall receive his own into everlasting glory.

Rev. R. W. Evans.

GOOD WORKS NECESSARY BUT NOT MERITORIOUS.

One reason against all merit of our good works is this: there is no just proportion between our works of righteousness, and the reward of them. Our good works are but a few seeds; but the reward is a harvest. He that sows in righteousness, shall reap and receive his reward, not according to the small proportion of the seeds of righteousness that he hath sown, but according to the measure of the divine mercy and goodness, which used superabundantly to remunerate man's slender performances. As in a good and plentiful year, the harvest, or crop that is reaped vastly exceeds the seed sown, every grain yielding many more; so, and much more it is here. What poor slender seeds of righteousness do we sow! But oh, the vast crop and harvest of glory that shall, through the mercy of God, spring and rise out of those seeds! It shall be so great, that when we come to reap it, we ourselves shall stand amazed at it. He, therefore, who hath sown the seeds of righteousness most plentifully must look for his harvest of glory only from the mercy of God. He that is richest in good works, must sue for heaven in the quality of a poor worthless creature, that needs infinite mercy to bring him thither: mercy to pardon his sins done before his good works; mercy to forgive the sins and defects in his works; mercy to advance his works, (which, though supposed never so perfect, and yet finite and temporary) to the possibility of an infinite and endless reward. He must confess with St. Paul, that eternal life is the gift of God through Jesus Christ; that it is the rich purchase of Christ's most precious blood, by which alone a covenant of eternal life was established upon the gracious condition of faith working by love; that it was the grace of the divine Spirit, promised in the same covenant, that prevented him, and co-operated with him, and continually assisted him, and followed him in all his good works: and, consequently, that though his crown of glory be a crown of righteousness, that is of God's righteousness, whereby he is obliged to make good his own covenant; yet that it is a crown of mercy too, because that covenant itself was a covenant of infinite grace and mercy.—*Bishop Bull.*

RELIGIOUS TRIFLING.

How willing are we to engage in speculative discussions, to talk, and argue, and reason about some of the mysterious doctrines of the Gospel, and to persuade ourselves, because we are interested in these things that all is right with us. Men will argue about the state of the soul between the time of death and the time of judgment; will discuss the probability of our having the same bodies in a glorious state to which our souls are united in this world; will agitate their minds about the condition of the lost angels; and a thousand such things will draw away their thoughts from the one great question, whether the promise of the Father be yet come upon them, whether the Spirit of the Most High hath yet converted their souls, and given them power over the defilement of their hearts; over the temptations of the world, over the lusts of the flesh, over the devices of the devil.

Rev. W. Cogswell.

Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself there thou abidest. But if thou sayest I have enough, thou perishest: always add, always walk, always proceed; neither stand still, nor go back, nor deviate; he standeth still that proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that *creepeth* in his way, than he that *runneth* out of his way.—*St. Augustin.*

When we know what Christ is to us, that he delivers from death, sets our feet in the way of peace, reconciles us to God, and makes us fit for God, we shall know where to look for our joy, and keep a steady eye upon the light which guides us to him.

Rev. Thomas Adam.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co, Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to.
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3wi.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.
ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each. aug18 tf

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.
Questions on the *Gospel* according to *St. Matthew*. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Questions on the *Acts of the Apostles*. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 13.

PARISH AND RELIGIOUS LIBRARY.—*Of thteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Rurrection; with a general and special preface, biogbhical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preacng, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of Engnd, and a Treatise of the Holy Scriptures. By Biop Jewell; with a preface, biographical memoirs,nd notes.
Vol. IV. contains A Translation of the Epistles of Clemt of Rome, Polycarp, and Ignatius, and of the First Alogy of Justin Martyr; with introduction, and briefnes illustrative of the ecclesiastical history of the first centuries. By the Rev. Temple Chevalier, B. D., fellow and tutor of Catharine Hall, Cambridge, Engla.
Vol. V. contains Bishop Gibson's Three Pastoral Lette; Horne's Letters on Infidelity, and to Adam Smith; w prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a l ture Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gosp of St. Matthew and St. Mark, in the form of lectur intended to assist the practice of domestic instructi and devotion. By John Bird Sumner, D. D., Bishop Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Ep copacy, asserted in a series of letters addressed to t Rev. Dr. Miller, one of the pastors of the United Pr byterian churches in the city of New York, A. D. 18 By the Rev John Bowden, D. D. Professor of Mor Philosophy, Logic, and Belles-lettres in Columbia Co lege. *Audi alteram partem*; with a preface, by the R Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton, with life of the author, by Thomas Zouch, M. A.; and note selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D, Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of bindings should be addressed to the Protestant Episcopal Press, 142 Fulton street. Sherman & Trevett.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12 tf

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*
The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm Ellis. London 8vo., *Turkey morocco.*
"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.
"The Young Lady's Friend." By a Lady. 12mo. *extra binding.* A most interesting and suitable work for an annual present.
"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*
"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*
A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.
Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.
The above and many other suitable books will be furnished at the Protestant Episcopal Press, 142 Fulton-street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.
Under the superintendence of
John W. Mitchell, *Chairman.*
Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.
The following books are always to be had at the Depository.
INSTRUCTION AND LIBRARY BOOKS.
REQUISITES.
Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed. Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.
INSTRUCTION BOOKS
System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1. do. art 2; Questions on the Book of Common Prayer.
THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.
Published by the Union, bound in uniform style. and consisting of the 18mo works, making 56 volumes, numbered consecutively. at 20 cents per volume, or $11 20 per set. Also,
THE JUVENILE LIBRARY,
Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.
H. Cotheal, *Treas. and Agent*, 142 *Fulton st.*
BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.
Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i. containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings.
TRACTS.
McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.
Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1
☞ *All Orders, Remittances, and business communications should be addressed* Sherman & Trevett, 142 Fulton street.
* Adopted at the last general Convention as the standard book.

THE CHURCHMAN
Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N. Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Cashier of the Bank of Marietta, Ohio.
Robert Graffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio.
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk	Quincy, Ill.